# THE PRACTICE OF MEDITATING WITH PROFIT.

THE MISTERIES OF our Lord, the Blessed Vergin & Saints.

*GATHERED OVT OF DIuers good authors, And published by the very Reuerend Master Iohn Alberto Burenzo, Chanon of the Cathedral Church of Verselles.*

Reuiued and augmented by the same Author, & translated into English by a Father of the Societe of Iesus.

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# HENRIE IEAT TO THE Deuont Reader.

HAuing peruſed (good reader) this litle booke written in Italian by a father of the Societie of Ieſus: though he thought to publish it vnder a borrowed name; and tranſlated into English by another of the ſame Societie: I found it likelie, to proue as fruitful, as acceptable, to pious ſoules, that are deſirous to conuerſe with almightie God, in mẽtal praier; and for theyr help and comfort determined to put it forth, with this one aduiſe vnto them, which I had from one wel experienced in ſpiritual aſſayres.

In the places from which we are here taught to draw matter of meditation, as condicions of perſons, words, and actions that occurr in any miſtery.

They shal perhapes finde such store and varietie, as may to some seeme superfluous, at the least, if not troublesom. But they must consider, that this booke is not for one man onlie, nor for one sort of vnderstandings, but intendeth the common help of al that practise themselfes in this spiritual exercise. It was therefore necessarie, to make such prouision for al, as out of it euery one might fit himself of matter for his own discourse, and take that which he findeth most agreable with his own manner of proceding. As he that cometh to a plentiful feast, eateth not of al that is sett before him, which might cloy his appetite, and hurt his helth, but rather feedeth discretly and soberly on som few dishes which his stomack lyketh, and are wholsom for him. In a good garden are a multitude of simples, yet are not al ingredients for euery medecine, the Gardnier netwithstanding

had

had sufficient reason to plant them al, because there is not any one amongst them, of which som one or other may not finde som vse. I wish thee good reader to choose out of these places, those that are most behoofful for thy purpose, and let not the plentie left vntoucht for other men, trouble thee. So I leaue thee to make that profit of this worke, which the author wisheth to al that read it: to the greater honour and glory of God.

H. I.

# THE PREFACE.

AMongst the many and different exercises of men in this life, the meditation of spiritual and diuine thinges, without al doubt is one of the most excellent. For by meanes thereof, with our vnderstanding, together with the light of Gods assisting grace, we doe search & find out Gods holy wil, which is our sanctification; with our wil we desire & loue the same, with our memory we cal it to mind, we apprehend it with our imagination, and in some sort do imbrace it with our corporal senses and the faculties of our body, the better to put it in execution.

Most

Most iusty therfore may be said, that there remayneth not in man any one power either internal or external, which by meanes of this holy exercise is not wholy imployed in the praises of almighty God, which is a great part of that end for which mã was created, & placed in this world. Neither doth man only by meanes of meditatiõ attaine his proper end, & the cause of his being in this presẽt life, but also by a certain kind of participatiõ, & in some proportion, doth vnite himself to that which is proper to the other life, (which consisting, in seeing, louing, & enioying the glorious maiesty of almighty God, according to the degree of euery ones merit, and that without interruption or desire of ought els:)

els:) out of doubt, man giuing himselfe wholy in the exercise of meditation to seeke the most perfect knowledg of the most vnited loue, and the most sweetest enioying of God, which this wretched life affords, he doth participat proportinally of that glorious happines in heauen, which is the last, and accomplished portion, and that happy end for which man was created,

True it is, that through the vnhappy condition of this troublesome world, he being distracted by other thoughts, and surprised by other affections, cannot continually or without some violence, enioy this so great felicity: yet neuerthele he may with the help of God (from whom euery good medi

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ation proceedeeh, (as his perfect gift) of whome therein he treateh, & with whom he then conuerseth, and reasoneth) together with his own diligence, and industry, attayn to such vnion with Gods diuine Maiesty, that he may, if not continually, at least for som time, enioy his creatour with some perfection. Therefore in this as in al other noble exercises, there must be vsed much diligence to performe it wel, not only for the causes set down already, but also for that the nature of meditation it self (as it is explicated by holy Doctors) doth exact no lesse. For meditation somtimes is called a studious intention of the mind, which diligently attendeth to the finding out of some matter; sometime an especial

cial application of our vnderſtanding ſeriouſly imployed in ſearching out the truth; at other times an induſtrious inforcing of the mind, endeuouring to find out obſcure things, and to vnfould the intricat and perplexed; as alſo it is deſcribed to be an earneſt and vehement applicatiõ of our mind to ſeeke, know, & taſt ſome diuine matter; finally it hath other names, and definitions, al which doe playnly ſhew that great labour and induſtry is required on his part who intends to meditate. Wherefore it ſhal not be amiſſe to ſet down briefly the practical manner which is to be held in this ſo holy an exerciſe, to the intent it be not performed negligently, or without the fruit which by it is pretended. I wil ther-

therefore , for more facility, and cleerénes ſet down firſt what is to be done before meditation , then what in the very time of meditation , and laſtly what is meete to be obſerued at the end thereof.

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# THAT VVHICH IS TO BE DONE BEFORE MEDITATION.

## CHAPTER I.

### *Remote Preparations.*

WHo ſoe deſireth to meditate well and fruitfully the divine miſteries muſt procure to haue great purity of hart, that he be not guilty to himſelf of any thing, which may cauſe great remorſe of cõſcience.

He muſt haue the paſſions and affections of his ſoul ſo cõpoſed, that neither by exceſſe

nor want they be troublesome vnto him.

3 Let him keepe his powers, and senses so recollected, that he neither think, see, nor heare willingly any thing which may cause distraction: briefly let him, as Cassian saith, so dispose himself before prayer, as he desireth to find himself in tyme of prayer.

### The neerer Preparations.

WHereas, to follow the example of King Dauid who speaking to God, said: *In matutinis meditabor in te.* I will meditate of thee in the morning: the best tyme of meditation ys, when he riseth from his bed; therefore to make himself more prompt and ready to

his moſt holy exerciſe, let him
he euening before read twice
r thrice with attention, that
writing or booke which yealds
im matter ſor meditation, thē
t him deuide the hiſtory or
enerall matter in to 3. or 4.
oynts, or conſiderations, more
r leſſe according to the num-
er of the chiefe heads, to
hich we may reduce the prin
pall parts of the miſtery, yf ſo
were not before diuided in
is booke or writting: then let
im propoſe the end, (as pre-
ntly ſhalbe declared) propor-
onable to the matter prepa-
d, to the which he ought to
ake reflexion when he ſhall
editate. And this end may be
ike in all the miſteries of one
rt, (as for example to all ſuch
appertaine to the life or paſſi-

on of Christ) or yt may be par-
ticuler to euery mistery by y
self, or yet more particulerly t
euery point therof, and so con
sequently yt may be one only o
more according to the matte
proposed. For example the or
dinary end or intention of a
the misteries of the life o
Christ, shal be the desire to p
netrat, and throughly to vn
derstand what he doth in th
mistery for our good, and ben
fit, to loue him more feruent
then before, to imitate him
more carefully then in tym
past. The particuler end of th
mistery of the incarnation sha
be to know the great loue an
humility of God, the desyre
loue him againe in the best m
ner we canpossibly, and to fo
low his example in giuing o
selu

ſelues wholy vnto him, and
ũbling our ſelues to all other
or his loue.

The ſpeciall end of one point
one ſhal be to cõſider trough-
how almighty God doth
reſently put in practice his re-
olutions for our good, and on
ur part, what deſire we ſhould
aue to follow him, in perfor-
ing the good purpoſes made
his glory, and to the honour
his diuine majeſty. After this
e muſt determine, which muſt
his preludiums, or pream-
es, leaſt he be forced to looſe
me in ſeeking of them when
ſhould be at his meditation.
nd laſtly let him conſider,
hat ſort of perſons, what
ordes, what works are com-
ehended in each point, & all
is without diſcourſe, or at the

moſt paſſing them ouer lightly
ſo to open the way for the tyme
of meditation. Let him know
moreouer that he muſt not on
ly find out in euery point, th
perſons, wordes, and work
which are there expreſſed, bu
thoſe alſo which the ordinar
circũſtances of the matter do
admitt, eſpecially the perſon
wordes, and works of God, o
the Angels, and deuils, whic
may be brought in almoſt in
euery meditatiõ, with no ſma
fruit and ſpirituall profit: or e
taking the hiſtory as it is rel
ted by the authour, from who
we haue yt, withall notin
breefely thoſe perſons, word
and works only, which are e
preſly inſerted in the hiſtor
This done when he ſhalbe i
bed, before he falls on ſleep

for the ſpace of an Aue Mary or
itle more, let him think on the
hower he ys to riſe, and call to
mind breefly the points prepa-
ed, which likewiſe he ys to
doe in the night as oft as he ſhall
wake.

*Immediate preparations.*

IN the morning when he ſhall
awake, immediatly expelling
ll other thoughts, let him
reefly, yet hartely giue God
ue thanks for his benefits, and
urpoſe earneſtly to eſthew all
mperfections, bureſpecially
hat, which he then ſeekes with
iligence to amend, by meanes
f his particuler examine. After
his let him taſt a litle of his me-
itation, and ſtir vp in himſelf,
ometymes ſorow, ſhame and

confusion; at other tymes a desire to know with some clearenes the mistery of the sonne of God incarnate, there by to follow him more perfectly, and loue him more feruently, sometymes sense of sorrow & compassion with Christ, who suffred so bitter paynes for him, sometymes againe joy & comfort to congratulate the same our Lords glory and felicity; at other tymes other affections conforme to the matter of each meditation. Which to perform more easely he shal help himself much by oft reuoluing in his mind some similitude agreable vnto that mistery, or to say with great affection a verse of some Psalme, or other sentence of holy scripture or father which may serue fitly for the

his purpose. But when he ys to meditate oftentymes in one day at least a quarter of an howre before meditation, let him read well the points, and commit them to memory, and consider well whither he ys to goe, and before whom to appeare, or at least let him doe some-thing equiualent, to that which he did before his morning prayer.

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## WHAT YS TO BE DONE IN THE TYME OF MEDITATION.

### CHAP. II.

*The manner of presenting our selues in the presence of Almighty God.*

WHEN the tyme of meditation ys come, he may

(ys no better cenceit occurr) imagine himſelf to be inuited by his good angell or ſome other ſaynt to whom he ys deuoted, to appeare before the preſence of God. Therfore taking holy water, and hauing made the ſigne of the croſſe, with intention to expell from him the diuell, who at that tyme doth cheefly labour to trouble one, when a man doth moſt endeuour to ſtand vnited with God, let him goe preſẽtly with a kynd of ſpiritu all egerneſſe & feruour to the place where he meaneth to make his meditation, which feruour by how much ytys greater, ſo much the greater ſhalbe the fruit which his meditation ſhall produce, & ſo much the more recollected & deuout he ſhalbe in the couri

of his meditation.

2 Standing in this manner a ſtep or two diſtant from the place a Pr. Ave. while, or litle more, let him eleuate his mynd to God thinking him to be there preſent, as one who heedfully behouldeth what he ys to doe; which he may doe, either imagining himſelf to be conducted by his giud in to heauen before the high throne of Gods diuine majeſty, or perſuading himſelf that our moſt benigne Lord doth ſhew him in that very place his moſt amiable countenãce moſt worthy of al reſpect, & veneration.

*Fiue wayes how to frame the preſence of God.*

THE preſence of God may be framed either by the

vnderſtanding or imagination.
Yf by the onderſtanding, yt ys
done by acts of faith after two
manners.

Firſt conceiuing that God
doth ſo compaſſe him about as
the water the fiſhes in yt con-
teyned.

Secondly beleeuing God to
be within him, or in ſome othe
thing before his eyes (as in dee
he ys in all his creatures by his
eſſence, preſence, and power
ſeing perfectly what any crea-
ture doth & adminiſtring need
full help to performe the ſame
And one of theſe two wayes i
ys good that he doe vſe, who y
eyther weake of imagination
or ys in danger to haue wron
apprehenſions in doubts, or er
rours in matters of faith, an
obſerue, that yt will further de

votion to ſpeak theſe or the like words with the hart (and they ſhould be ſpoken hartely) *God is here before me, God ſtandeth beholding what I am to doe. God is here preſent to giue me as gratious audience as if he had nothing els to attend vnto.* Yf the imagination doe frame this preſence of God, ytys to be done by way of apprehenſion, & that in diuers manners. Firſt by imagining Gods preſence in that manner as the paynters vſe to paint the bleſſed Trinity. Secondly apprehending a great globe of inacceſſable light, which may cauſe in him a certayn pious horrour according to that of S. Iohn, *God is light, & in him there is no darknes at all.*

Thirdly repreſenting God vnto himſelf, in that manner as he ys deſcribed by the Prophet Da-

Daniel ſaying, that he ſaw certayne thrones prepared, vppon which ſate down a very ancient perſon, from whoſe venerable face proceeded a riuer of fyre, in ſuch manner that the graue perſon of many yeares repreſented the eternall father, his face in particuler reſemble his eternall ſonne, the riuer of fyre doth ſignify the holy ghoſt which eternally procedeth both from the one & the other.

*Obſeruations for the better conceyuing the preſence of God.*

BVT when God ys conceyued and formed after this manner, to auoid danger of errour of the Anthropomotphiti, who as Caſſian ſaith, with an obſtinat peruerſity, framed in

theyr

theyr mindes our corporall lineaments, and vnder humane resemblance, the vn measured, and simple substaunce of the diuine nature; he may correct with his vnderstãding his imagination, and make an act of faith, yf not expresly, at least silently, and virtually, protesting to himself, that God ys not such a one, as he conceyueth him to be, but that he formeth him after this manner, eyther for that he hath so beene seene of some, or for that he hath so beene described, and represented to men in the holy scripture, or lastly, for that spirituall things cannot be apprehended, but vnder the likenes of corporall, by those whose operations depend of materiall phantasyes.

Further-more he that will me-

meditate fruitfully, must man
well, that yt greatly helpeth a
tention to conceaue the prefen
ce of God, in the most liuel
manner he can, and to procur
with the psalmist, that his med
tation be still fixed, as much a
humane frailty will suffer, in
vision, or contemplation of h
diuine majesty, vsing to th
purpose some especiall diligen
ce, vntill such tyme as the goo
habit thereof procure facillit
Yet must not God be alway
conceiued with the self sam
forme, but according to the va
riety of the meditations, some
tymes with a benigne & ple
sant, other tymes with a seuer
and terrible countenance, nov
with a gentle and mild then
with a hard, and stern look
that he may talk with Gods d
vin

vine majesty in such sort as the matter requireth which he ys to meditate, and according to the different apprehensions of his diuine presence.

*Actes to be produced after this of the presence of God.*

AFTER that he hath conceiued the majesty of God present in one of the manners afore said, he may reflect on his owne basenes and indignity, & stirr vp in himself a pious reuerent feare, reciting to that purpose some sentēce of holy scripture, as: *Loquar ad Dominum Deum meum, cum sim puluis & cinis.* I will speak vnto my Lord, though I be dust ad ashes, or the like. Thē let him setle himself to doe reuerence to God, vvith an humble

ble externall gesture, together vvith an externall act of adoration, and vvith Manasses, bovving the knees of his hart before his Lord, let him kneele dovvne hereby acknovvledging the presence of the most high, and diuine Trinity, vvith these or the like vvords. *Blessed be the holy, and vndeuided Trinity. &c.* Or els: *Glory be to the Father, and to the Sonne, and to the holy Ghost, &c.* Or els: *Holy, Holy, Holy, Lord God omnipotent who was, ys, and euer shalbe, or Benediction, clarity, wisedoms, and thank giuing, honour, vertue, and power to our God, world without end Amen.*

Being on his knees (for that the just is the first in accusing himself) let him professe himself vvith much invvard remorse to be a sinner; let him

demaund

demaund pardō for his defects, ſaying the firſt foure verſes of the Pſalme *Miſerere*, yf no other more fit occur, and at the midſt of the fift verſe, let him add these vvor ds: *Confige timore tuo carnes meas, à judiciis enim tuis timui.* Pearſe my fleſh vvith thy feare, for I am afraid of thy judgmēts.

And let yt not ſeeme from the purpoſe to ſtirr vp in himſelf this reuerentiall child-like feare, and the ſorrow for his ſynnes, which ys before deſcribed, not with ſtanding that he framed the preſence of God after a pleaſant, and gratious māner, for euen the Seraphins, although they haue God alwayes moſt fauourable vnto them, yet were they ſeene, for our example, to couer theyr faces with theyr wings in the preſence of

God:

God: And besides we for our part ought alwayes to retayn feare and sorrow, for the many imperfections wherewith we are replenished.

And yet for all this, we must not forbeare on the contrary side to raise our mind with cõfidence towards God, euen at the tyme when we frame him present in a seuere, and dreadfull manner remembring as the Prophet saith: *Non in perpetuum irascetur*: he wil not perpetually be angry. And persuading our selues, that God being now present to heare our prayers, we may conceue ground hereby to moue vs to confidence. But heare we must note, that all this ys to be done very briefly, that yt may not take away the tyme alotted for meditation,

therefore yt must be done only in such manner as ys necessary for our better dispositiò to treat with the majesty of God, before whom yt ys not fit we appeare rashly, or vnprepared.

*Preparatory Prayer.*

AFTER recouering a litle boldnes, as one who hath obtayned pardõ for his synnes, let him take hart to lift vp his countenaunce towards the most high majesty of God, and acknowledging the obligation he hath to imploy himself wholy in the seruice of God his maker, let him with great feeling, and deuotion, make his preparatory prayer, desiring grace of our Lord, *That all his forces, and actions, may be incearely directed*

*ted to the honnour and glory of his divine majesty:* and this preparatory prayer as yt ſhould be alwayes the ſame in words ſo yt ſhould euer be done with the greateſt affect that may be.

### *The firſt Preamble.*

HE ſhall make his firſt preamble, reducing brieſly to mynd the hiſtory of the miſtery propoſed, and that as though he ſhould recount yt only to ſome other, without making any diſcourſe at all, ſo beginning to diſpoſe his ſoul to the matter more immediately the better to reſt yt ſelf afterward in euery part thereof, by pondering yt well, and penetrating yt thoroughly in the tyme of his meditation.

## The second Preamble.

LET him make the second preamble imagining himself to see those places in which all or part of the mystery was wrought, but he must endeuour to represent them so liuely, as though really he had them there present.

And here let him mark, that he ys to frame so many seuerall places for his meditation, as were the places, in which any part of the mistery did happen which he ys to meditate, although yt should beneedfull to frame 2. or 3. or more in one only myditation.

As for example, in the most holy mistery of the incarnation he ys to frame the place of heaven,

vē where,as in a kingly palac
that highest consistory of th
most blessed Trinity was cel
brated , also the distance b
tweene heauen and earth b
which the Archangel Gabri
did passe;likewise the superfic
es of the whole earth,in whic
diuers sorts of men did dwe
diversly busied ; then also th
house of Nazareth in whic
the B. Virgin remayned,and i
which the mistery was accom
plished.

Let him also note that wh
he hath framed a place in a
fashion concerning some m
stery with happy successe,
needé not at any tyme chan
that imaginary place, or com
positiō so well made, althou
he should vse to meditate t
same mistery oftentymes ,

lesse perhaps yt shalbe to add some circumstance therein to perfit yt the more.

### *Two wayes of making the second Preamble.*

THE way of framing such places shalbe, either imagining that God in heauen doth shew them vnto him distinctly paynted in some fayre image: Yf with his imaginatiõ he was first transported thither. Or (yf the presence of God be formed on earth) imagining those places to be there present before him. Or finally that he himself with the help of God, ys cõveied to that place where the mistery was wrought.

Which to performe more easily, and without daunger of

wearying his head yt will help him not a litle, to haue before with attention beheld some image liuely representing the mistery, or to haue read, or heard, what authours haue written concerning those places, and in particuler to haue noted the distance from one place to an other, the height of the hills where any mistery happened, where the city, castle, or village was scituated in which our sauiour vvrought his miracles. And yt import much to vse all these particuler circumstances of diligence, for that of the vvell makiug of the second Preamble, depends not only the right vnderstanding of the mistery, but also attention in tyme of meditation, a thing of so great importance in the

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holy exercise.

### The third Preamble.

HE shall make his third preamble de maunding instantly of God, that vvhich he proposeth as the end, and scope of his meditation, after that manner as hath beene before explicated, vvhether yt be cõmon to all matters of that sort, or particuler only to that one meditation, or to any one point thereof. And this ys to be done, vvith the greatest affect, humility, confidence, earnestnes & instance that ys possible, cõsidering that the vvhole fruit he expecteth doth principally, cõsist in attayning to the end vvhich ys proposed to the meditation, and that ys cheifly to

be obteyned by the assistance of Gods grace.

*The exercise of the Powers of the soule about the poynts.*

THEN let him beginne the meditation yt self, from the first of the poynts prepared, exercising first his memory in remembring orderly the matter and other things also, eythe read in holy scripture, and the good bookes, or receiued by th direction of some discreet spi rituall person, so that yt mak to the purpose of the thing to b meditated. Then let him exe cise his vnderstanding, by di coursing vppon the self sam matter, confirming the same a need shall require, vvith re sons, authorityes, similitude

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examples, &c. inferring one thing of an other, there-hence deducing true, firme, and ſtable conceits.

Laſtly exerciſing his will, by mouing in himſelf thoſe affections, and making ſuch good purpoſes, as the ſubiect doth require, and as the vnderſtanding before hath propoſed for good. Beſides theſe three principall powers, he ſhall now and thē according as neede requireth, exerciſe his phantaſy alſo, reprefenting thereby vnto the vnderſtanding the ſcituation, greatnes, and motions of the perſons, the height, and difficulty of the places or renewing the preſēce of God, or framing that of the B. Virgin, of Angels, or of Saynts, when he ys to speake vnto them.

*The manner how to dilate the meditation by the vnderstanding.*

THE manner of exercising these povvers of our soul, (speaking chiefly of the vnderstanding, to vvhich more properly belongeth the variety and differēt manner of proceeding n this her exercise) shall be of tvvo sorts, ansvverable to the tvvo sorts of preparations before mentioned, that ys to say, eyther to frame the discourse of the vvhole story in such sort as yt was likely to happē, then in determining the persons, vvords, and vvorks vvhich by probability vvere likely to passe in such an history: or els to take the history only as yt ys expressed in the authour from vvhom

he hath yt, and to conceiue only, those persons, vvordes, and vvorks vvhich are specifyed in the same authour, vvith out care to search, or fynd out any other vvhich eyther the likelihood of the matter or decorum would seeme to require.

Whē therefore he hath vsed the first sort of preparations, he shall in the tyme of meditation exercise his powers in this māner.

First, by his memory he shall recunt so much of the mistery, (beginning from the head) vntill he come vnto some one vord or action of that person from whom ys deduced the chiefe subiect of the history. As for example, yf one will meditate the holy mistery of the incarnation of Christ, supposing

the history as already foūd out, in such sort as in deed yt might happen, he shall then say with his memory. *Many yeares being passed after that men were created, made for the glory of heauen, God did look down vppon them from his throne of majesty.*

This done let him cease from the exercise of his memory, and with the vnderstanding let him vndertake the matter, at that word, or at that action, which the memory hath proposed, and let him goe on considering the same throughly, vntill he haue fully apprehended the matter, helping himself (for the better vnderstanding thereof) with the conditions that be proper vnto yt, (of which we shall speak by and by) as they shall be suggested vnto him, from tyme

to tymes, according as neede shall require.

And he may beginne (if so he think good) with the first condition, which in words as proceeding from an *authour*, and in works as proceeding from a *beginninge*, doe comprehend, and expresse the person, who eyther speaketh them, or doth them, and this to the end, that by this occasion, he may enter in to consideration of the persō yt self, from whom as from a fountaine doe proceed the words or actions where of he ys to meditate, marking well, whether the conditions of the persons be conformable, or not conformable to the word, or action proposed.

As for example, (to proceede in the subiect already set down)

for that the memory doth lay before the vnderſtanding an action of God, which ys tooke downe from heauen vppon the ſonnes of men, the vnderſtanding then ſhall diſcourſe in this manner. *The beginning and efficient cauſe of this action ys God, who although he be alwayes attentiue to behould himſelf, and in ſo doing ys infinitely bleſſed, and happy, not hath the least neede of mans help in any ſort, yet not with ſtanding, out of the abounda̅ce of his mercy, yt pleaſeth him gratiouſly to behold mankind thereby to help them.*

This being done let him beginne to conſider attentiuely whether this beholding of mankynd may ſtand well with the nature, and ſubſtance of God or no, as with the vnderſtanding the will, and the other condi-

tion

tions, which are known to belong to the person of God; cõfirming also this discourse, as hath beene said before, with some authority reasõ, or example &c.

And this being done he shall then consider the other particuler conditions of the same action, as in the example proposed of Gods behoulding of men: to wit, what ys the nature, the quality, the end, the mãner, and other circumstances of the same behoulding.

In the like manner shalbe considered the conditions of any word, which the memory shall propose to the vnderstanding, pondering the same, with consideration euer had to the conuenienency, or litle congruity, which yt hath to the person

from whom yt proceedeth, and with the conditions of the same person.

And to the end this manner of discourse may not feed curiosity, but rather be profitable, when we fynd that one or two or more conditions concerning the person be conformable, or not cōformable vnto the word or action proposed, there he must apply vnto himself, that knowledg so gotten, and draw out of the same some light, or practicall poynt to be applyed to his owne spirituall needes and to the amendment of his manners, concluding there vpon, that yt ys conuenient to performe that or this good work, and in this, or that manner, to the imitation of that person of whom he doth meditate

an

and who doth ſpeak, or work ſo well, and vertuouſly, conforme to his conditions. Or els put caſe, the word, or action, which the perſon doth, be not conforme to his conditions, yet becauſe the word, or action ys good in yt ſelf, and fitt to be done, he letteth not to performe them.

And here obſerue, that yt yealdeth diſcourſe, & great variety thus to endeuour to fynd out theſe conditions of the perſons whether they be, or be not conforme to the word, or action, whereof he doth then meditate. As for example, to proſecute the meditation already commenced, let the vnderſtanding ſay: *How doth yt belong to God to ſtand looking vppon men? he ys in fallibly a diuine nature, perfect in yt ſelf,*

*ſelf, and independant of any other, not hauing need of any whoſoeuer, as holy Dauid confeſſed in the name of all mãkind, when he ſaid, ſpeaking vnto God: Deus meus es tu, quoniam bonorũ meorum non eges:* Thou art my God, for thou haſt no neede of my goods: *And neuertheles, notwithſtanding this his perfection, and naturall independance, he wil ſtand beholding men from heauen. It doth not therefore ſeeme, that this action is cõforme vnto his nature, which is ſo independant as nothing more.*

And then he ſhall confirme this his diſcourſe with ſome reaſon, or authority, to the end he may apply the ſame more ſoundly to his owne profit. For example he ſhall ſay: *The men of this world vſe not to doe ſo, who the greater they are, and the more independant of others, the leſſe they will vouch-*

*ſaf*

*Lafe to behold any man, that hath neede of their help. So we may see in the person of the rich glutton in respect of poore Lazarus, for he esteeming himself to stand in no neede, and to be wholy independent of that begger, although the poore wretch did lye neere vnto his house, all couered with sores, yet did he not once vouchsafe to looke vppon him with a good will. And yt seemes to be grounded in humane reasen, for such is the nature of independãt things, that they are so fully contented with their owne estate, that they will not loose ayme about any but them selues, or that which doth belong vnto them.*

Then to conclude, and to proue, that God not withstanding doth very well in behoulding men, and to vnderstand that action in God to be conformable to his diuine majesty, he shall therefore adioyn: *But God vseth*

vseth to proceed in farr different man
ner from the customes of men, as he de
clared by the prophet Isa.55. saying. N
enim cogitationes meæ, cogitation
vestræ, neque viæ vestræ viæ meæ, fo
my thoughts are not your thoughts, n
your wayes my wayes; and he vseth
performe much more then humane rea
son doth dictate, or can reach vnto. F
although he by his high perfection, an
independaunce of thinges created ha
no neede at all of men, yet notwithstan
ding for that his nature ys not only per
fect by independance, but most perfe
also by charity, the which ys so essentia
vnto him, that yt ys his very self, as wi
nisseth S. Iohn in his first epistle th
fourth chapter, yt ys therefore conform
to this his nature, that he doth so behoo
mankynd, to the end he may succou
them hauing need of his help.

This done let him conclud
this first discourse, applyin
vn

nto himſelf, (as ys before pre-
cribed) that which he hath
hus ſeene, and conſidered con-
erning the perſon of God, and
hall ſay in this manner : *If then
almighty God, notwithſtanding his na-
ure independant of men , and moſt
erfect in yt ſelf, might forbeare to looke
pon them, yt through the aboundance
f his charity doth not ceaſe to fixe his
ercifull eyes vpon them : yt ys alſo no
oubt very needfull for me often tymes
o life vp the eyes of my ſoul towards his
uine majeſty, aſwell in prayer , as in
ches of loue although my caſe were ſuch
which ys impoſſible, that I had no neede
t all of his help , and could remayne
ithout dependance of him , for euen
o, yet were yt conuenient I should vſe
me act of charity towards him , ſeeing
hat he doth ſo towards men in vniuer-
all, and towards me in porticular , for
hom alone he would haue done as
much

*much, as he hath done for all, yf so y had beene needefull. Moreouer I should in likemanner behold my neighbour with the eyes of loue and care, and consider whether he hath neede of my help in any thing, and this although I were altogether independant of him, and had not neede of his help in any cause whatsoeuer.*

Hauing drawn out these two lights by the help of his vnderstanding, he shall propose one at once vnto his will, or else both together, yf so yt seeme better, and shall procure to stirre vp therein that affection which shall seeme most conuenient to his owne estate; As for example (resting still in the matter proposed,) thar of sorow and confusion, considering he hath not vesed to lift vp his mynd to God, eyther so often in prayer,

r with ſuch acts of loue, as had
eene needful, nor yet hath at-
ented to the ſpirituall neceſſity
f his neighbour as was conve-
ient; And this, yf he that doth
editate be in the ſtate of a be-
inner, but yf he be in ſtate of
proficient , let him ſeeke to
aiſe in himſelf deſyre , and
ope to doe yt for the tyme to
ome with greater diligence;
nd yf he be in the ſtate of the
erfect, let him ſtirr vp joy, and
omfort , as being inuited by
od, both to lift vp his mynd to
is mercifull goodnes , and to
ommunicate the good thinges
hich he hath from his diuine
ajeſty vnto his brethren. And
o doe this with more facility,
e ſhall ſerue himſelf of thoſe
otiues, which ſhalbe ſet down
ittle after, or els, of ſuch other,
as

as shall occurr to his mynd.

When he hath thus raised th affect in his will, which he de sireth, by the meanes of suc motiues, or els paraduentur hath found out his will some what backward, and not s moued with the affect, as he de sireth: he may beginne again to dilate, and endeuour to awa ken his will anew, by the vs eyther of all those manner which heareafter shalbe s down, or at least by some of th as yt shall like him best, or as h shall feele to be requisite, fo mouing his slow, and dull a fection, to the good which wa shewed to his will, by his vn derstanding. But in particul he may vse most commonl that manner which we w hereafter call *Purpose*, direct

o the abhorring, and flying of uill, and to the chosing, and mbracing of good, which mā-er of making purposes should e vsed, although the sense see-ne to repugne, especially yf rea-on before conuinced. And this o the end, that the meditation nay be more fruitfull, and fur-hered to execution in rooting ut of the soule vices, and im-erfections, & to plant vertues, nd to proceed to all kind of erfection: and to the end yt nay likewise gather out of the neditation, three sortes of ruites, & commodityes which re to be sought for in that holy xercise, to wit, *Lights* in the vn-erstanding, *Affects* in the will, *Resolution* in regard of effectuall xecution to be afterwards put n practice. And this ys the first

manner

manner of exercising the thre
powers, answerable to the fir
manner of preparations.

*The manner of more copius exercise of the vnderstanding.*

AS for the second manne
of preparation, and tha
discourse with our vnderstan
ding, which may be conformable vnto yt, let him take onl
the history which ys recounte
by the authour, summarily
without any other obseruatio
but only of the persons, word
& actions expressed therein,
before he enter in to the fore
said manner of exercising th
3. powers, he may beginn t
exercise his memory, & his vn
derstanding, in making a pio
consideration with a discour

bett

etter grounded , then that
which ys to be made when he
ecordeth the ſame hiſtory
the firſt in his preparation, be-
ore he beginne to meditate:
nd he ſhall ſeeke out what
ther perſons might in likely-
ood be actors in that miſtery,
nd what other words, & acti-
ns might be ſpoken or done by
hem, to the end he may after-
ards conſider of each in par-
culer ſeuerably ( yf he will
imſelf) conforme to the firſt
anner of dilating aboue men-
oned.

The manner of framing this
ous conſideration ſhalbe this
hich followeth. The memo-
ſhall propoſe vnto the vnder-
nding , the beginning of the
iſtory, as yt ys read in the au-
our, vntill yt come to the firſt
action

action, or word of any person
therein as hath beene said in th
first manner, and then the vn-
derstanding shall beginne t
discourse there vppon with th
help of the memory, groundin
vppon some of those condit
ons which shall appeare, eyth
in the person, word, or wor
proposed, and pondering th
same well, shall gather by ne
cessary consequence, or at lea
by some conuenience, that suc
a person, word, or action, ha
uing such, or such conditions
conforme to decorũ, and pro
balility, there must also be fou
in likelyhood such an other pe
sõ there, and they must say suc
and such things, and perform
such and such actions, whic
in decorum haue connexion
with that person, or speach, o
action

action proposed, in respect of some circumstance, either precedent, or concomitant, or subsequent.

As for example, (not to part from the mistery already proposed of the incarnation) if in the preparatiō he did only read the history of the Annunciatiō, related by S. Luke, in the first chapter, where he saith: *The Angell Gabriell was sent from God to a citty of Galilee, which was called Nazareth, to a Virgin espoused vnto a man whose name was Ioseph of the house of Dauid, and the name of the Virgin was Mary.* Here without framing the whole discouse of the history, as yt may piously be thought to haue happened; and without considering to particularly what action God might performe, or what word he did

ſpeak, before he ſent the Angell downe to the earth, the memory ſhall firſt propoſe vnto the vnderſtanding, the beginning of the hiſtory, & ſhall ſay in this manner. *God ſent Gabriell the Archangell to Mary the ſpouſe of Ioſeph in Nazareth.*

Then let the vnderſtanding being aſſiſted by the memory, take one or more conditions of thoſe which belong to the perſon of God, who ſent the Angell and let yt ſay in this manner, *God hath a moſt iudicious and prudent knowledg in his determinations*, and from hence he ſhall take occaſion to diſcourſe and to cõclude in this manner. *Therefore God did not rashly ſend the Angell to the bleſſed Virgin, but with great judgment, and conſideration, for ſo we ſee prudent and wiſe men vſe to vnderta-*

*ke,*

*ke, and performe their actions. He that will indiciously send any embassage, ought to haue without doubt some just motiue to send yt, and ought to take occasion of sending, from that which he shall see therein represented vnto him. Therefore some motiue must needs be represented vnto God, whereby he must be moued to send the Angell. But what motiue can euer be found for such an action? The motiues by which men are commonly induced to such actions, are taken either from their own person, or from the person of them to whom they send the embassage, therefore the motiue which induced God to send the Angell, must eyther be taken from himself, or from those persons to whom the Angell was sent.*

Here the memory shall suggest to the vnderstanding other conditions of God, & in greater number, and shall say.

*God hath a most perfect nature and immortall, and blessed substannce; an vnderstanding most cleare, and able to find out whatsoeuer he will; most potent forces, and able to performe whatsoeuer he pleaseth, and this by himself, without needing any other help.* Then the vnderstanding shall conclude. *If God therefore be of such a nature, substance, vnderstanding, and forces, as in deed he ys, yt may not be thought that he was moued to send this embassage for any respect to himself, as hauing need of the seruice of man, especially seeing, that he was blessed without this from all eternity, and had at this tyme a multitude of Angels which continually did serue, and praise him; but we must conclude that he was moued by the miseryes of men themselues.*

Here the memory shall add some condition concerning the person of men, saying. *Men had they*

theyr vnderstanding darkened, and blinded in all things that belong to God, according to that which the Apostle said of the gentills in particuler. Tenebris obscuratum habentes intellectum: they had also theyr will feeble and faint towars any good work, and prompt to euill. breefly they had most bad inclinations. and peruerse habits, and that was most truly verified in them, which Dauid said. Omnes declinauerunt, simul inutiles facti sunt, non est qui faciat bonum, non est vsque ad vnum. All haue declined, all were togither made vnprofitalle, there ys not any that doth good not so much as one. Theyr senses were applyed to euill, conforme to the saying of the wise man: Proni sunt sensus hominis ad malũ: Theyr tongue did speak deceitfully, linguis suis dolose agebant, venenum aspidum sub labiis eorum. VVith theyr tongues they did deceitfully, the poison of aspes vnder theyr

*lipps, theyr hands were full of bloud, theyr feete swift to euill workes.* Then he shall add here vnto: *And mãkind being in this estate, our Lord vouchsafed to looke vppon them, as the Prophet said. Dominus de cælo prospexit super filios hominum, vt videat si est intelligens aut requirens Deum. Our Lord looketh forth from heauen vppon the children of men to see yf there be that vnderstandeth, and seeketh after God, and he found that all vvere corrupted, and become abhominable, non erat qui faceret bonum, non erat vsque ad vnum, there was not one that did good, no not one.* From thence the vnderstanding shall inferr. *This vvithout doubt was the motiue vvhich moued God to send the Angell down to the earth, to vvit, that he might reforme in men theyr vnderstanding, theyr will theyr inclinations, theyr senses, and in one vword, to make thẽ vvholy other*

*men then they vvere before, and to reduce them to that perfectiõ from vvhich they had fallen. And in that respect, as I suppose before he sent the Angell, he did looke dovvn vppon the earth, to see in vvhat state mankind did stãd, which he had created for heauen.*

Then the vnderstanding having found out an action, which God did performe, before he did send the Angell, yf he that doth meditate desire to fynd out any more, let the memory propose some other condition of God, saying for example. *Although God haue properly no passions, yet neuertheleſſe after a certayn manner he doth seeme to let himself be trãsported (to speake after the custome of men) by the passion of Loue.* And out of this he shall gather with his vnderstanding. *Therefore surprised as yt vvere by this loue tovvards mẽ,*

*when he saw them reduced to so poore tearmes, and that they did runne altogither headlong towards hell, he could not endure they should continue any longer in such miseryes, and dangers of perdition.*

And this discourse he may confirme with some reason, or authority (as I said before yt was needfull to doe) as in this manner. *And truly yt seemeth he could doe no other, supposing he did loue mē with so harty affection: for the nature of loue ys such, that yt cannot endure to see the party loued in perill, or mistery. And therefore so yt befell the father of the prodigull child, who for that he loued his soune with great, and passionate affection, albeyt the sonne had behaued himself very ill towards his father, had forsaken him, and spent his goods, had dishonoured his house, & in few words had giuen him very ill satisfaction: yet*

*not withstanding so soone as the father saw him return, and fallen into so great misery, he could not cõtayn himself from being moued to mercy,* (Luc. 15.) *& accurrens cecidit super collum eius vt oscularetur eum, and running to him fell vppon his neck that he might kisse him. VVhat did then almighty God the father of mercyes, whẽ he saw the misteryes of mankind?* God (shall the memory say) *ys by nature so mercifull, that as the prophet saith, his mercyes are aboue all his works; and of him yt ys truly said,* cui proprium est misereri semper, & parcere, *to whom yt ys most proper euer to take pitty, & to pardon, and further he hath a will most ready, & effectually inclined to perform the workes of mercy, and loue. Therefore* (shall the vnderstanding say) *moued by his diuine nature and the loue he beareth to mankind, he was sodainly inclined*

to compaſsion, and tooke the reſolution of redeeming them, from the miſeryes and perills they were in, and with his moſt prompt, and effectuall wil reſolued to doe yt with out delay, and ſo begann to think in what manner yt might beſt be effected. And becauſe the vnderſtãding of his diuine majeſty ys moſt cleare, and ſwift, and ſeeing all in an instant, that can be in the matter, he preſently found out the meanes of effectuating this charitable reſolution of his will, and did ſoone perceiue, that no pure creature could poſsibly remedy ſo great an euill, and that yt was abſolutely neceſſary that his diuine power should therein ſupply the impotency of creatures. He did therefore ſee, that yt was conuenient to proceede in this cauſe, not only as his moſt mercifull nature required, but alſo as his naturall justice did exact: wherefore he conſidered, that although his mercy might

haue

haue been contented with the ſatiſſaction which ſome Angell might haue offered, or ſome juſt man haue performed, or els by a liberall and free pardon, which yt might haue pleaſed him to haue giuen to mankind; yt would not his juſtice haue taken this for good payment: He did further ſee, that yf he did become mã, he should by that meanes yeald full ſatiſſaction both to his mercy, and juſtice: for that giuing himſelf vnto man, being the God of majeſty, his moſt mercifull nature, was fully ſatiſſyed, and then performing ſome act of ſatiſſaction by his manhood being vnited with the Godhead, he should fully pay all that his diuine nature could exact as juſt.

Hauing ſeene all this his inclination to doe good vnto men, & the loue which he bare them, did effectually moue him, to the reſolution of taking vppon him our humane nature. Here ſhall the

memory adioyn. But God althoug
he be of nature most simple, hauing b
one most perfect essence, yt notwithst
ding distinct in three persons. Yt yt tri
(shall the vnderstanding say,
and therefore those three persons bei
one, and the self same charity, eue
one would shew himself most prompt
become man for the loue of men, the f
ther to shew his power where omnip
tency was required, the holy ghost
shew his loue in such an act of loue; B
the sone of God alleadged that yt w
most fit for him, being the second pe
son, and the wisdome of God: that,
man did fall into synne by affectati
of knowing to much, so the reme
might proceede from the Diuine wi
dome that knew all things. And th
the father, might sufficiently exerci
his power in ouershadowing his moth
so whom he was to take his bodily su
stance; and the holyghoust might sh

*his loue in framing that body which he was to vnite to hes diuinity. Yt was therfore concluded in that diuine consistory of the most blessed Trinity that the sone of God should become man for the loue of men.*

And so here ys found out in respect of the persons, besides the foresaid consideration of God, the persons also of men, & God himself ys found distinct in three persons. As for words we haue found out part of that, which the father or the sone, or the holy ghost might speak, and we haue in sinuated that which might be said also by men: As for workes we haue found out, besides that of gods behoulding the earth, that he also, being moued with compassion towards the miseryes of mankynd, resolued to help them:

determined

determined in the deuine counsell, that the second person in trinity, & no other person should be incarnat. But because in likelyhood the history would seeme to contayne more then this, the memory shall passe further, & shall propound other conditions of God, and shall say. *The diuine nature ys so perfect, & yt ys naturally so proper vnto yt, to be most farr from all imperfection, and defect, especially of that kind which hath any resemblace or shadow of sinne, that yt will not by any meanes admit the least iott thereof, eyther in yt self, or in any thing that belongeth vnto yt: but rather (to speake after our manner) supposing he could suffer himself to be ouerruled by passion of hate or colher, he should be so ouerruled with them towards synne and synfull defects, that he would wholy destroy*

them

them.

Here shall the vnderstanding reply. *Therefore that he might not contract any like stayne, in making himself man; for that he well knew the castisement which he had laid vppon Adam for the synne that he had committed (to wit, that all should be borne in originall synne, proceeding from him by way of generation beweene man and woman) he did therefore resolue, not to begotten or brought forth in this manner. And as he ys wisdome yt self, he did presently see, that the fittest manner would be, to be borne of a woman without separation of mã. Nor did his most perfect nature content yt self with this, but would vnite vnto himself a body which should be in all respects most perfect. And because a tinge ys then more perfect, when yt ys framed of more perfect matter, and when yt hath also other accidentall dispositions*

more

*more perfect in themselues, he did therefore resolue, that the woman of whom he would be borne should be a most pure Virgin, to the end that framing his body and flesh of her purest bloud, the same should also be most pure, and without all imperfection.*

Here shal the memory suggest. *God doth not only permit himself (according to our manner of vnderstanding) to be ouercome with the passion of Loue, in bearing affection to mankind, but likewise in his affection to vertue, and in particular to humility: Yea, I do remember, I haue read in S. Bernard, that humility ys so pleasing to God, that yt seemeth to haue power ouer him yea to commaund him; and that Virginity yt self doth not please without yt.*

Hereof the vnderstanding shall inferr. *Therefore he would not take flesh of any one that had beene only a virgin, vnlesse shee had beene also*

*humble*

*humble. And therefore with his diuine vnderstanding, vnto which all things are present, and manifest, he did clearely see, that Mary the spouse of Ioseph in Nazareth had both these vertues ioyned together in great perfection, & so determined to make her his mother,* Here finally the memory shall adioyne. *God hath imperiall digniti, and absolute dominion ouer all creatures.* Then the vnderstanding shall say. *Here vppon, as supreame King and Lord of the Angels, to vvhom yt belongeth to serue himself of his subjects, he called vnto him Gabriell the archanhell, and deliuered, and declared his diuine vvill, and pleasure, committing vnto him the embassage, vvhich in his name should be deliuered to the Virgin, vvherefore the Euangelist saith very vvell. Missus est Angelus Gabriel. &c. The Angell Gabriell vvas sent. &c.*

The

The discourse being ended in this manner, yf peraduenture he desyre not to make so long stay, as to search out the cause, why almighty God made choise rather of the archangell Gabriell, then any other, let him then beginne to apply yt vnto himself, as he did in the first manner of dilating afore set down, to draw out thereof some one or two lights according to his need, and according as his discourse doth lead him. For example here he may say. *Yf almighty God before he sent the Angell downe to the earth do ponder and think so diligently vppon the matter he had in hand: yf he permit himself to be ouercome by the passiō of Loue towards men: yf he doe presently and vvithout delay goe about to remedy theyr miseryes: yf the three diuine persons doe*

*striue*

ſtriue in ſuch manner who shall be in-
carnat: yf God doe ſo carefully avoid
in the manner of his conception, all re-
emblance and shadow of ſynne: yf he
make choiſe of a mother, that ys both
pure a Virgin, and humble: yf he
employ that dominion he hath ouer An-
gels in the ſeruice of men, yt ys then
doubtleſſe most conuenient, that I doe
ſet to forethink prudently, what vvilla
be ſucceſſe of my actions, before I be-
gynne them: that I also doe ſuffer my
ſelf to be transported vvith the paſsion
of loue, tovvards his diuine majeſty, to
the accomplishment of his diuine vvill
vvhatſoeuer: that I preſently goe in
hand vvith the vvork, and shevv in ef-
fect vvhat I haue in affection: that I
ſtriue and contend euen vvith the beſt,
for my greater vnion vvith God, and
better performance of his ſeruice; that
I fly from all perilles, yea and from the
shadovv of ſinn: that I haue in moſt
high

*high estimation both humility and poverty: and finally that I imploy all that I haue, & can in the seruice of almighty God.*

Hauing gathered out these lights, he shall stirr vp in himself answerable vnto them, or vnto some of them, which be more necessary for him at that present, such affections as be most corespondent to thē, & fit for his estate, as ys aboue said; & he shall dilate them, & continue thē in such manner as shal be said heareafter, drawing thē to practicall purposes, as ys before touched, in the most effectuall manner he can, to the end he may draw out of the meditation, the 3. vtilityes before specified, to wit, *Lights, Affections, and Resolutions.*

## The differences betweene the two foresaid manners of dilating.

THis ye the second manner of exercising the powers of the soule in tyme of meditation, which ys different from the first, principally in two theefe points. First because that former manner doth suppose for a ground that we beginn with seeking out the persons, the actions, and words which are cōtayned in the mistery; and these supposed doth endeuour to search out, whether there be conveniency or inconveniency from one to the other, obseruing what conformity there ys betweene the cōditions of the party, and the actions,

tions, or words which proce
de from the ſame; and ſo on th
contrary ſide, what conditio
or coherence the actions , an
words haue with the perſon
from which they proceed, an
this ſuppoſing one actiō, or on
word alone : Then he goe
about to ſearch what othe
words , or actions were requ
ſite in decorum, or likely in pro
bability, that ſhould be done
ſpoke by that perſon, to whom
belongeth that word, or actio
Yea in the meane tyme, while
this ys ſearching out, he con
dereth alſo, whether in lykely
hood there were not in de
ſome ſuch ſpokē or performe
by that perſon: and for the be
ter fynding out there of, he do
ſerue himſelf of the known
conditions of the ſame perſon
obſe

obſeruing what was fit to be ſpoken or done by ſuch a perſõ, hauing ſuch conditions, before the word or action which ys ſuppoſed ; and agayne what other perſon might be admitted in to theyr company as parraker in that miſtery.

Secondly that firſt manner proceedeth ordinarily, by pondering the conditions of the perſons (altough that be not altogether neceſſary, and that cõdition may without errour be accepted, which firſt doth offer itſelf, and ys repreſented to the memory,) and hauing ſerued himſelf once of that manner cõcerning one word, or action, he doth not return to conſider the ſame cõcerning that word, or action any more.

But

But this second māner of dilating doth serue yt selfe of the conditions which belong to the person, and are conformable to that busines, which he ys then to consider of, as what things any person whatsoeuer might doe or speak, without regarding whether he take them in order or no: and besides in the self same discourse he doth vse the same diuers tymes, yf so yt be needefull, for attayning that which ys pretented, much like as ys performed in the exāple before proposed, where we often resumed the conditions of the nature of almighty God, and of his vnderstanding.

*Aduertisements concerning the exercise of the three powers.*

WHEN the person that desireth to meditate, hath in the foresaid manner, finished the exercise of the powers concerning that one poynt proposed, let him proceed then from poynt to poynt, representing one part after an other vnto the vnderstanding, by the help of the memory, in such manner as hath beene declared, to the end, that those things being well pondered, may be proposed afterwards to the will: but those points especially, which he doth judg most conducinge to the profit of his soule, & let the will embrace, or abhorr them as need shall requyre.

True yt ys that one ought not to be sollicitous in passing to other persons, wordes, and workes, whilest he finds wherein to imploy himself well in any of those which he hath in hand. Neither ys yt necessary to consider first the persons apart, then the words by themselues, and lastly the workes, for although yt be well to doe so, whē yt may be conuenient yet the meditation ys commonly performed with more facility, and ease without that restrictiō, and predetermination; especially seing that often these three things are so cōnexed together, that one cannot well be vnderstood without the other.

Moreouer yt ys well to be considered, that seing the operations of the memory, and vnder-

derſtanding are directed to the mouing of the will, they are to be vſed only for ſo long tyme, and with ſuch moderation as ſhalbe neceſſary to that end, & no more, that ſo the meditation may be pious, and full of good affections, not vayn, & fraughe with curioſityes. For which end yt will doe well to obſerue that carefully, which hath beene ſaid before, to wit that we conſider ſome condition of the perſon, word, or action, applying the conſideration of the ſame vnto our own needes in the manner aforeſaid, and then mouing our will to embrace the good, & fly the euill, which ys ſo found out as ſhalbe ſaid hereafter.

*Things to be considered concerning the persons, words, and vvorks.*

NOv for that one of the impediments which we find in meditation ys aridity, drynes, or want of cõceit, which oftẽtymes springs from the want of matter, and not finding out of things to be cõsidered, concerning the persons, words, and workes; and although yt might suffice to say in generall that in persons we may consider, theyr thoughts, theyr affects, theyr interiour vertues together with theyr outward composition, & externall cariage, with other conditions, and proper circumstances; In the wordes, the proper sense the metaphoricall, as also the end for which they are spoken;

ſpoken; In the workes the ſubſtance, and eſſence, the circumſtances of tyme, place, manner end, and the like: notwithſtanding I will ſet down ſomething more in particuler, aſwell concerning the perſons, as the words, and workes, ſo that he that will free himſelf from ſpirituall drynes, may conſider eyther all, or part, according as the tyme, and matter ſhall afford.

True yt ys, as yt will help beginners to diſcourſe on them all one after another, at leaſt in one or two miſteryes, thereby to inure thim-ſelues to fynd out matter: ſo yt ys not neceſſary for thoſe who haue already made progreſſe in this exerciſe, to ſeeke for other things, then those which are proper to the

mistery they haue in hand. Neither let any marveile that I set down here so many things, and so in particular; for as according to S. Basill, no word no, nor any sillable ys to be lightly esteemed, which we fynd in the holy scripture, wherein the misteryes are recounted; so also we must jugd of the considirations, which belong vnto thē: And although to those of better vnderstanding, happily yt may seeme superfluous, & in beginners may breed cōfusion to see before them so many heads of differēt matters, as also for that some will not vnderstand perfectly the philosophicall tearmes of some conditions, which are to be set down: yt ys good notwithstanding to haue most part of that collected in litle

roome

roome (as we haue done in this litle booke) in which one may imploy himself in tyme of his meditatiõ, so that he which doth not obtayne his desyre in one, may at least fynd yt in an other, & he that doth not vnderstand the one, may vnderstand the other, wherein ys not supposed so much neede of learning, and knowledg of tearmes, specially seeing, that the holy saints haue imployed themselues in the same things, whilest they haue meditated of God, or of his wõderfull workes, as he that will read theyr bookes shall easely fynd; especially of S. Ambrose, S. Augustine, S. Chrisostome, S. Hierome, and others that explicate the holy ghospell, eyther according to the literall, or morall sense: Nor doe I pretend to

oblige any to consider all the thinges, which haue beene already, or shall hereafter beset down, neither to ponder them with that order, with which they are here written, for that all are not for euery person, nor can easely be all considered in euery mistery.

*The conditions of the persons.*

ABOVT the persons therefore may be considered. First theyr essence, or nature, whether yt be diuine, angelicall, or humane, yf simple or compounded, perfect or imperfect, yf dependant of any other for theyr being and working, or independant.

2. Theyr substannce whether corporall or spirituall, mortall or

or immortall, ſimple or compounded, paſſible or impaſſible.
3. For the vndeſtanding, whether ſharp, or dull; quick or ſlow; judicious or ſilly; & foliſh; yf prudent in practicall directions, or not; yf illuminated of God or otherwiſe, yf blinded by the diuell, or by ſome other paſſion.
4. The memory, whether ready or ſlow; yf eaſyly retayning, or with difficulty; yf well imployed or not.
5. The will, whether effectuall or weake, good, or ill; yf eaſy to follow good and to be moued therewith, or the coutrary; yf in tangled in earthly matters, or buſied about other things; yf moued by a good, or by a bad ſpirit.
6. The phantaſy, whether

prompt to apprehend & retayne, or slow; yt wandring or recollected; yt imployed in vanityes, and fictions, or in solide, & profitable matters.

7. The concupiscible power; whether vehement or remisse; yt busied in good objects or bad, yt subject to reason or rebellious against yt.

8. The irascible part, wheter ardent or moderat; yf guided by reason or by yt self; yt imployed in roting out euill, or in following the same.

9. Inclinations, whether directed to good or ill; to vertue or vice; to mirth or sadnes; to proper interest or performance of duty to vnite yt self with God, and to please him, or to remayn fastned to erathly things labouring to procure them.

them.

10. The passions, or affections, eytheyr of loue or hatred; of desyre or auersiõ, of ioy or greefe; hope or dispayre; of audacity or feare; or els of anger; yf well vsed or ill; yf subdued or no; yf strong remisse, or temperate.

11. The intentions; yf derected to a good end or to an euill, yf proper or suggested by some other; yf effectuall or weake.

12. The externall sense, of seeing, hearing, smelling, tasting, touching; yf duly temperat or no; yf well or ill kept; yf ruled by reason or by the sensuall appetite.

13. The moueable power, yf slow in operation, or quick; yf dextrous and actiue or not; yf obedient to the will or repugnant.

14. The complexion, yf cholerick or flegmatick, sanguine or melancholick; yf strong, weak or of a mild temperature; yf naturall or accidentall.

15. The health; yf good, ill, or betweene both; yf well or ill vsed; yf ordinary or extraordinary; yf receiued by diuine, or humane meanes.

16. The forces; yf very strong, weake, or in the meane; yf well or ill vsed; yf proportionat to the age, to the stature, to the complexion, or disproportionat; yf ordinary or extraordinary.

17. The countenãce; yf fayre foule, or tollerable; yf occasion of ill or no; yf naturall or counterfait; yf couformable to the feature or no.

18. The sexe; yf a man or woman.

woman.
19. The age, yf a boy, youth, or man growne; yf an old mã, or of decrepit, and decayed age.
20. The name; yf imposed by God or giuen by chaunce; yf significant or no; yf corespondent to the actions or different from them; yf choise and rare or triuiall and common.
21. The condition; yf of a noble person, or vnnoble; yf of a great family, or ordinary, or base; yf had by inheritance or gayned by some noble act.
22. The dignity; yf of an Emperour, King, or Prince; of Centurion or decurion; yf obtayned by just meanes or vniust; yf answerable to the actions or not.
23. The estate; yf secular or consecrated to God; yf of maryed or vnmaryed; yf of a Virgin

gin or widow; yf willingly take, or by suggestiō or violence; yf loued and esteemed of, or hated or lothsome.

24. The sect; yf a christian, Iew, or Gentill &c. yf chosen by election or had by inheritāce; yf retayned with zeale or with litle esteeme.

25. The art; yf of a husbandman, of a sheapard, merchant or souldiar &c. yf painfull & wearisome, or easy or delectable; yf honourable or infamous; yf profitable or with losse; yf necessary or superfluous.

26. The merits; yf many or few; yf ordinary or choise; yf known or no; yf of reward or punishment; yf of praise or dispraise; yf equall to the reward, greater or lesse.

27. The obligations; whether volun-

volutary or forced; yf many or few; yf proceeding from gratitude or liberality; yf lide or great; yf such as may easely be fulfilled or not.

28. The gifts & talents, whether of nature or of grace; yf gayned or infused; yf many or few; yf selected or ordinary; yf well vsed or ill; yf imployed or retayned idlely.

29. The vertues; yf theologicall, or cardinall; yf infused or gayned; yf well rooted & solid, or superficiall, and vnstable; yf externall or internall; yf intense or remisse.

33. The fame; yf good or euill, farr spread, or known but in few places; yf stable or variable; yf the same withall or diuerse; yf answerable to the facts, or greater or lesser; yf gay-

gayned by vertuous, and honorabl actions, or with fictions or deceits; yf vsed well or ill.

31. The wealth; whether greator litle; yf sufficient, & answerable to the degree of the person, or not; yf had by inheritance, or gayned; and whether by lawfull, or vnlawfull meanes; yf well or il imployed.

32. Of friends, & adherents; yf many or few; yf of noble persons, rich, good, learned, or theyr cōtraryes &c. yf ancient, or newly contracted; tyed with a streight band of good will or no; yf occasion of good or euill.

33. The habite; yf grosse or delicate; yf conuenient to the person or no; yf according to the vse of the country or different from yt; yf ordinary, or extraordinary; yf woaren for necessity,

ceſſity,& decency, or for pomp and vanity; yf of this or that coulour.

34. The ſcituation; yf lying or ſitting, ſtanding, kneling, or proſtate; yf comely or vndecēt, yf commodious or diſcommodious; yf determinate or changeable &c.

35. The dominion; yf of maſter, father, or husband &c. yf lawfully obtayned or not; yf well or ill vſed; yf much or litle &c.

### *Conditions of wordes.*

ABOVT the words may be conſidered; firſt the authour; yf God or Angel, or mā, or woman, or child &c. yf good or euill; yf he ſpeake by himſelf, or by the mouth of another;

other; yf sincerely or with dissimulation.

2. Of what sort they be, whether nowne or verb or other yf of one selfnumber or moode or of an other, yf Hebrew, Latyne, or Greeke &c. yf proper or appellatiue; yf primitiue or deriuatiue.

3. The signification; whether proper or metaphoricall; yf simple, and ordinary, or misterious, and extraordinary; yf of one only thing or many.

4. The connexion; whether naturall and prudent, or casuall and forced; yf continued or interrupted.

5. The efficacy; whether impetratiue and likely to obtayn or no; yf much or litle, yf penetrating the hart or no.

6. The quality; whether clea-

re.

re or obſcure, yf true or falſe, exquiſite or friuolous.

7. The miſtery, whether of things paſt, preſent, or to come, yf of much or litle eſteeme, yf eaſy to penetrat or hard.

8. The manner wherewith they are ſpoken, whether in choler or mildly, yf with high voice or low, yf in haſt or ſlowly, yf arrogantly or humbly, yf in good earneſt or in ieſt, yf with compaſſion or in deriſiõ, yf obſtinatly or modeſtly, yf ſimply or deceitfully, yf with an oath or without yt &c.

9. The end; whether good or il, yf of one or many, yf manifeſt or couert, yf profitable or no.

10. The tyme, whether fit or no, yf long or ſhort.

11. The place whether con-

venient or no; yf publick or secret, yf sought out of purpose or found by chaunce.

12. The number whether sufficient or no, yf superfluous or necessary.

13. The decorum; whether conuenient to the place, to the person, to the tyme &c. or contrary.

*The condition of the workes.*

ABOVT the workes, the vnderstanding may ponder. First the roote from whence they proceede, whether yt be intrinsecall, or extrinsecall, proportionate or disproportionat, yf of God, of Angels, man or woman, yf one or many, yf effectuall and powerfull or weake and feeble, yf totall or par-

partiall, principall or ſubordinate.

2. Theyr eſſence, and nature, whether they be ſupernaturall or naturall, morall or artificall.

3. The quality; whether noble or vulgar, vertuous or vitious, perfect or imperfect, begunne only or ended.

4. Of what ſort, whether internall or externall, yf durable or no.

5. The merits; whether they be worthy of praiſe, or diſpraiſe, of much or litle reward.

6. The manner how they are wrought, wheter in haſt or by leaſure, whether willingly or by force, yf earneſtly or negligently; with joy or ſadnes.

7. The helps; whether many or few, naturall or ſupernaturall, expected or inexpected, ſufficient,

ficient, or insufficient, deserued or not deserued.

8. The end, whether proportionate, or disagreing, good or ill, totall or partiall, the last or not, yf foreseene or vnthought, yf one alone or many, yf naturall or supernaturall.

9. The meanes, whether effectuall or not effectuall, iust or vniust, conuenient or no, many or fevv, yf naturall or supernaturall.

10. The instruments, vvhether fit or no, superfluous or necessary, many or fevv.

11. The place, vvhether conuenient, or disconuenient, larg or straight, publick or priuate, honourable or dishonorable.

12. The tyme, vvheter vvinter or sommer, spring or autume, night or day, long or short.

The

13. The number, vvhether many or fevv, yf often repeated, or els continued.

*From whence are to be drawen the aboue named conditions.*

THESE be the conditions of the persons, vvords, and vvorks, vvhich I thought good to insinuate, omitting diverse others which might be adioyned. Yt now remayneth to advertise, that one shall fynd sometymes some of those conditions explicated by the authour himself, who recounteth the history, as that of Simeon by S. Luke in the mistery of the purification, and sometymes one shall nnt fynd them, as wesee yt happen most commonly in other

other misteryes: wherefore when they are not set down in the text, eyter at full or in part, a man may conceaue them as himself shall judg for the best: but when he findeth them set down, he ought to cõsider theẽ in that determinate manner as the authour hath put them; põdering well the force of those very words, which he findeth in the author himself. wherevppon yt wil come to passe, that by occasion of these conditiõs the whole text of the history will offer yt self to be cõsidered although we doe not intend to take the same for our giude in the course of our meditation, but only some certayne poynts gathered out of yt. And this I say, because ordinarily one should not take the text

yt

yt ſelf for meditation, as ſome vſe to doe, when they intend to meditate vppon the miſtery therein contayned: but yt ys more conuenient to ponder yt by occaſion of examining the foreſaid conditions: becauſe otherwiſe meditating the text yt ſelf, in reſpect that the ſame ys capable of many ſenſes eyther literall or morall &c. as afterward ſhalbe declared, yt will often happen, that the tyme of two or three meditations will paſſe without touching the cheefe point of the miſtery, which the party ſhould, and would, willingly meditate vppon: And ſometyme he ſhall light vppon ſome word hard to be vnderſtood, which eyther he muſt leaue to diſcuſſe, or yt will hinder the tyme which he

hath taken to discourse vppon the mistery proposed.

*The manner of discoursing breefly vppon any mistery.*

AL that which hitherto hath beene said, ys proposed, partly to assigne many heads, from whence the matter of one meditatiõ, made at once vpon a whole mistery may be taken; partly, that those who will may know how to entertayne themselues many dayes in the same mistery: but he that desireth to content himself with fewer heads and hath a will to runne ouer at once a whole mistery (vvhich may seeme to be fitly done the day yt self, that any particular mistery shall occurr, of vvhich the holy

holy church doth ſolemnize the feaſt :)he may choſe for the heads of his diſcourſe thoſe ſeauen circumſtances , vvhich ordinarily are to be conſidered in our actions , by thoſe vvho treat of chriſtian manners, and morall operations ,& are compriſed in this verſe.

*Quis,quid,vbi,quibus auxiliis,cur, quomodo, quando.*

Who, vvhat, vvhere, by vvhat meanes, vvhy, hovv, & vvhen. Pondering vvell vvhat perſon yt ys, to vvhom the propoſed miſtery doth agree, examining vvhat actions he doth, vvhere; by vvhat meanes for vvhat end in vvhat manner, and in vvhat tyme. For example, vppon Chriſtmas day , conſidering vvho yt ys that ys borne, vvhat yt ys to be borne into this miſe-

rabble world; where yt ys that he ys borne; what helps he had in the tyme of his birth ; for what end he would be borne; in what mãner he was borne; and in what tyme.

*The first maunner how to meditate vppon Saints dayes.*

THE same manner he may also obserue , who will fruitfully meditate any mistery which hapened to the most B. Virgin, or Saints , whose feast the church ordayneth to be solemnized, choosing out, of all the vertuous actions of theyr life, some one most notable, & most agreable to his owne peculiar estate , to reape from thence the pretended fruit, and let him meditate the same accor-

according to these last related circumstances. As for example he may choose for the subject of meditation vppon the day of the conception of our Lady, the sanctification, and aboundance of grace which shee had giuen her: vppon the dayes of the natiuity, and presentation, let him choose to consider her inward joy and exultation, also the great humility of her self vppon the day of the Annunciation, and so also of the visitation. Vppon the feasts of S. Peter, and S. Paul, let him consider the crucifying of the one, and the beheading of the other: the stoning of S. Sthephen vppon his day: vppon the feast of S. Laurence, the cruell torment he suffered, being broyled on a gridyron: vppon the feast of S.

Nicholas the Bishop of Myrrhea his tymely beginning to fast, absteyning from the milk of his nurse two dayes in the weeke &c. And so in this manner in the feasts of other saynts he may consider other of theyr actions.

*The second manner of meditation for the feast of Saynts.*

SECONDLY let him choose in his preparation, one or two, or more vertues, wherein the saint of whom the feast ys celebrated hath beene most famous, & in tyme of miditation, let him consider thē after such manner, that yt be still referred to Christ Iesus our Lord, who ys the head, and euer flowing fountayn of all the greaces cō-

mu-

municated to mankynd.

First considering him as authour, and efficient cause of those vertuous actions; for although yt be true, that the saint himself, with consent of his free will, with his cooperation, and endeauour, did much of his part to attayn vnto that degree of sanctity, yt notwithstanding, Christ our Lord was he, who after a particular manner like vnto some most exquisite master, continued to labour so gratiously in that soul, that he wrought in yt both sanctity, and perfection.

Secondly acknowledging him to be the meritorious cause; for that whatsoeuer beauty or goodnes ys found in the blessed saints, although yt hath his proportion, and proper dignity, as

the partiall meanes towards grace & glory, notwithstanding yt proceeds from the merits of Christ, as being the head of the vniuersall church, & all the dignity which the workes of holy saints haue, ys foũded in the self same merits of him, who making himself man for mans sake and continually labouring for the space of thirty three yeares, and some moneths besides, euen vnto the ignominious death of the crosse opened an euerflowing foũtayn of liuely merits for his holy church, which should be sufficient to giue life to all the workes of men, be they neuer so many.

Thirdly considering him as a most excellent master, who whilst he liued, by word of mouth, and after his ascending into

into heauen by internall instruction, gaue such precepts of all vertue to all men, and in particular to the saints, that from remembrance of that doctrine, hath proceeded, that diligent care, to exercise vertue, in which the saints haue beene so eminent.

Fourthly, behoulding him not only as a master teaching by words, but as the paterne & example in deeds, for that he hauing beene the true and first parterne of all sanctity, by inspiration from his heauenly father (who ceaseth not to exhort all men to imitate him with these wordes, *Behould and doe according to the Patren*) the holy saints with good reason, haue beheld him after such a manner that they haue copied out

his liuely image in theyr soul, diuerse after a different sort, according to the variety of theyr actions, yt none without some laudable degree of perfection.

Fiftly, behoulding him, as the finall cause, the crown, and glory of his saints after the triumphant victory obteyned of the world, the flesh and the diuell, for that he was proposed vnto them, for a soueraigne reward most great and high aboue all comparison, & as the garland of triumph which might sustaine theyr hopes & vphould theyr weaknes from dangerous falles vnder the troublesome burthen and oppositions of theyr enemyes, who aymed at nothing els but to bereaue them of the glorious palme prepared for the victory.

This

This done, to the end the meditation may be ſo much more fruitfull, let him endeauour to ſee, yf our Lord Ieſus doe deale with him alſo after the fiue foreſaid manners, and how he doth diſpoſe himſelf to obtayne ſo much fauour at his hands. After that let him ſtirr vp in himſelf a deſyre to be ſo fauoured; and let him ſeeke out the reaſons, and cauſes, which may hinder him from receiving ſuch graces; let him reprehend and blame himſelf for not anſwering to the gratious helps receiued frō God, as the ſaynts haue done before him, and let him ſerue himſelf of other māners, which will come after, helping to moue the will, and more to kindle the affection.

### The third manner of meditation for feasts.

AN other manner no lesse profitable thē the former, may be that he take the gospell occurring in that feast, and deuiding the matter into three or more principall parts, procure to apply, eyther in proper or misticall sense, all those things which the gospell referrs, vnto the vertuous actions of that glorious saint; and lastly making reflexion vnto himself, aswell in the first, as in this second manner, procuring to see if in his manner of life he discouer conformity, or contrariety to the doctrine of the gospell, & to the life of the saint; & whether Christ Iesus haue not so dealt with

with him, in all these fiue meanes before named for the gayning of vertue, as he hath with the saints, whose feasts he celebrats. And after this let him reprehend himself, for that he giueth not correspõdence, vnto the helps giuen him from our Lord, nor to the vertuous exãples of his saints.

*The manner how to meditate the text of scripture.*

LASTLY yt ys good also to know, how to imploy our selues profitably when we meditate eyther one only word of the holy scripture or els some sentence of the same, or els some particuler parables which are things full of doctrine both holy and profitable for all mẽ;

And

And this altgough yt be here ſpoken principally to ſerue for the meditation of miſteryes; when by occaſion of ſome cõditions, which concerne eyther the perſons, vvords, or workes, vve are to meditate vppon ſome paſſage of the text, as before hath beene declared: yt ſhall ſerue notvvithſtanding in like manner for him, that vvill meditate all by himſelf, and cheefly for thoſe, that vvill firſt meditate vppon the Pſalmes, that he may aftervvards ſay them vvith more deuotion, eyther in his canonicall houres, or in the office of our B. Lady, &c.

He may therefore firſt examine yt in the *literall ſẽſe*, vvhich ys no other, then that vvhich ys agreable vnto the ſignification

tion of that vword ſentence, or parable, and to the intention of him that ſpake yt: or els agreable to the intention of the holy ghoſt vvho cauſed him to ſpeake yt. Thē let him cōſider yt eyther in the *tropologicall or morall ſenſe*, vvhich conſiſteth in accommodating the thing ſignifyed by that vword, ſentence or parable, vvith miſticall conceits, ſeruing to the amending of his owne life, and manners or thoſe of others: or els let him conſider yt in the *ſenſe* called *allegoricall*, in which the things ſignifyed in that word, ſentēce or parable are taken as ſhadowes, and figures of things to come, eyther in reſpect of the Meſſias, and of the church his ſpouſe, (yf we ſpeake of the old teſtament:) or els accordingly

towards

towards others things, appertayning also to the church, or to some other mistery, yf we speake of the new: or lastly in the *anagogicall sense*, whereby the signification of the wordes, sentences, or parables are applyed to a more high vnderstãding of celestiall, and supernaturall things of the life to come.

Asfor example, when there occurs one only word, as Hierusalem, you shall interpret yt literally, according to Cassian, that so often named city of the Iewes; tropologically the soul of man; allegorically to the holy church of Christ: Anagogically, for the blessed city of Paradise. Then meditating that sentence of our Sauiour. *Nisi granum frumenti cadens in terram mortuum fuerit &c.* Vnlesse the graine

graine of wheat falling into the ground dye &c. he ſhall vnderſtand by the word *ſeed* firſt literally the wheat corns, or other ſeed, which to bring forth yoũg buds muſt firſt be corrupted yt ſelf in the earth: Then tropologically, ſpirituall perſons, who that they may bring forth the fruit of vertuous actions, like corne muſt alſo firſt be mortefied and ſo dye to the world by mortification aud pennance: Thirdly to continue the compariſon of a true allegory vnderſtanding in that manner all the martyrs, which Chriſt foreſaw, and by thoſe words foretould, who by offering themſelues to torments and death, ſhould for theyr owne part and totheyr owne behoefe yeald plentifull merit; to others,

worthy

worthy examples of inuincible courage, and fruites of exceeding charity towards almighty God. Fourhtly, Anagogically, all the happy soules that in this world haue beene beaten by tribulation sent from God, like corne, to be afterward translated to that celestiall habitation with multiplyed gayne of eternall glory.

Now yf he will propose for the subiect of his meditation, that parable spoken by Christ. *Simile est regnum cælorum homini negotiatori quærenti bonas margaritas: inuenta autē vna pretiosa margarita, abiit & vendidit omnia quæ habuit & emit eam.* The King-dome of heauē ys like to a merchant seeking good pearles, and hauing found one pretious pearl, he vvent and sold all that he had

and

and bought yt, he ſhall vnderſtand in the literall, and hiſtoricall ſenſe the vvords as they ſound, for that vvhich happeneth vnto Ievvellers vvho vvith all diligence ſeeke after pearles, & for that they knovv theyr value, hauing found one to theyr mynds, they ſell all that they haue to buy yt. In tropologicall ſẽſe, for that vvhich paſſeth vvith ſpirituall perſõs; vvho knovving vvhere they may get grace and vertue, ceaſe not to imploy all theyr thoughts, and labour vntill they attayn to be able to gayne yt. In the allegoricall ſenſe for that vvhich vve ſee verefyed in the infidells, vvho illuminated by God to knovv the value and great vvorth of faith, and the excellency of the holy church

leaue

leaue what soeuer they haue to be admitted into the number of true beleeuers; finally, in the anagogicall sēse, for that which passeth with one, who hath knowledg of the heauenly glory prepared for the vertuous, who aduentures his goods, honour, yea and life yt self to obtayne yt.

### *Affections to be raised in Meditation.*

NOVV for that the discourse vppō the things aforesaid, may not only be the foode of the vnderstanding; he that will meditate fruitfully must after some discourse made about some one thing, stirr vp in his soul some affect correspondent vnto the matter meditated, and dila-

dilating, and confirming yt, so long fixe himself therein, as yt shall please God to mayntayn yt; And although the affects be many and various, and therefore yt cannot be determined alwayes, to which one must attend especially, they depending for the most part vppon the assistance of the holy ghost, the best master in prayer; yet notwithstanding, those, vnto which the persons who attend to the purgatiue way must especially haue regard, be these that follow.

First a great greefe with shame and confusion for his synnes committed by negligence and coldnes in Gods seruice, by carlesnes, and faintnes in seeking after perfection, &c.

Secondly, a holy feare of offending

fending almighty God, of loosing his grace, of being faulty in his duty, in not answering to the voices, and inspirations of God, of his being lyable to great punishmēt for his synnes past, or at least for his present imperfections, or els for his litle care to profit himself in the way of perfection.

Thirdly, a great inward hatred of the synne of tepidity, negligence & of earthly things which seperat a man farr from God, as also of himself, and his own interest.

Fourthly, a great desyre of mortification of the body, of the senses, of the passions, and of the desyre of honour, to subiect himself to all, & to esteeme himself, and to be esteemed of others the most vile of all.

For

For those which are in the illuminatiue way, these following wilbe fittest. First a ferueut loue to all vertues.

2. A great desyre to attayne thē.

Thirdly, an inflamed desyre to know the person, and the most diuine actiōs of the sonne of God incarnat, and to imitate the same as much as may be.

Fourthly, a firme hope, to please God with his diuine grace, to attayn to perfection, to perseuer in the good commenced, and in his vocation receaued from God, to free himself from all imperfection and defect, and to obtayn at lenght eternall blessednes.

Fiftly, a pious sorrow and compassion for those indignityes which the sonne of God suffered for his sake, for the blind-

blindnes of other his neighbours who offend his diuine maiesty in so many things.

And for him who attends to the vnitiue way. First an excessiue loue of God.

Secondly, a spirituall ioy and gladnes of the infinit riches, & perfections of his diuine maiesty, of the honour he receaueth from the good, & of the knowledg, which to his faithfull seruants he imparteth of himself.

Thirdly, a great contentmẽt for the glory and happines of Christ risen from death, and receaued in heauen with great festiuity, and maiesty, for the signes shewed to men of his charity, and for so great and manifould benefits communicated to his friends, &c.

Fourth-

Fourthly a vehement desyre that the name of God be sanctifyed, that he may raygne ouer all soules without contradiction, that his holy will be done in earth as yt ys in heauen, and other like, which the vnction of the holy ghost will teach him, so that he dispose himself with a great desyre, and necessary humility to the receiuing of them. Yet notwithstanding he must not leaue to vse his diligence to stirr vp some of the aboue named affects, and others the like, and to dilate them the most he can, aswell for the greater ioy and comfort of his soul, as also for more copious fruit ordeyned to operation for the honour, & glory of God almighty.

*Certayn motyues to be proposed to the will for the more facill embracing of that which ys good.*

HE shall therefore stirr vp these affections, by propounding vnto the will those motiues, whereby yt ys apt to be moued, which motiues are wont to be various, according to the variety of the things, which doe moue the mind eyther to embrace them, or abhorr them. But speaking ingenerall they may be reduced to these heads following, that ys to say, when the light of the vnderstanding doth conclude that such a vertue ys to be imbraced, or such a point of perfection ys to be practised, yt must withall propound vnto the

the will.

First the beauty of the same vertue, shewing that yt deserueth euen for yt self to be imbraced.

Secondly, the necessity he hath of yt, that he may thereby be the more answerable to his estate, or that he may attayne true peace and quiet of mind, or to put himself in perfect state towards soluation, &c.

Thirdly, the vtility he shall reape eyther towards his owne perfection, or that of his neighbours, or for the gayning of grace, and other heauenly gifts in this life, or for the increase of his glory in the life to come.

Fourthly, the spirituall delight he shall feele in imbracing and practising the same vertue, which (also sometymes doth

redound euen to the ſenſe,) at the leaſt will giue content, and ſatisfactiõ vnto reaſon in ſome excellent degree.

Fiftly, the honour he ſhall gaine by the ſtudy and excellẽcy of this vertue, not only with God in heauen, but alſo with men vppon earth, who cannot chooſe but approue and praiſe the vertue wherefoeuer they ſee yt.

Sixtly, the ioy yt will cauſe to the Angells in heauẽ, who as being repleniſhed with charity both towards God and man, doe greatly reioyce to ſee that men doe alſo proceed in vertue, and doe giue in this reſpect great glory vnto his diuine maieſty.

Seauenthly, the diſpleaſure yt will procure to the diuell, who

who cannot indure to ſee vertue put in practiſe to the glory of God, and profit of man for the deadly hate he beareth to the one, who doth puniſhe him according to his deſerts, & to the other, for that they would enter the poſſeſſion of that place from which he was iuſtly baniſhed.

Eightly, the exãple of Chriſt, of the B. Virgin, and of the holy ſaints eyther drawn out of the miſtery he doth then meditate, or out of others which he hath meditated before, or ſhall meditate after.

As for exãple. After one hath drawn out that light which ys before ſet down in the firſt manner of diſcourſing, to wit, that to the imitation of God, who being independãt of men,

yt dit looke vppon them with the eyes of pitty, he alſo in like mãner yea although (which ys impoſſible) he were independãt of God, ought to lift vp very often the eyes of his ſoul to his diuine majeſty with acts of loue; he ſhall then propoſe vnto his will theſe motiues follow-ing, to the end he may raiſe the deſyre of ſo doing, and ſhall ſay thus.

*And ys yt not then a decent thing, and much to be deſired to lift vp the mind often to that diuine Lord from whom we haue receaued yt? yt ys a fine thing to ſee a child who ys ſtill looking vp towards his father: yt ys pleaſant to ſee a young bird, or other creature, that haue theyr eyes fixed vppon theyr breeder: yt ys comely to ſee a diſciple who hath his aſpect towards his maſter, or a ſouldiour that often looketh*

keth towards his captayn. God ys our father, our mother, our master, & our captayn; yt ys therefore a most fit, and conuenient thing, that we often lift vp our eyes towards him for so many titles. Let vs add hereunto, how necessary yt ys for vs to cary our selues towards him in this manner, although we were not dependant vppon his diuine maiesty; for admitting all that cā be said, yet he ys God, that ys, the most perfect nature that can be imagined, & I a man replenished with a thousand imperfections, and all reason would, that the things which be inferiour, and of small perfection should acknowledg their superiours, and those whose perfection ys much greater. Now how can we better acknowledg him for most perfect, then by lifting vp our mindes often vnto him by meanes of prayer, and by acts of loue? and how great will be the fruit which the practise of this action

*will bring when yt ys done well & often as yt ought to be?*

*If the diuell should tempt vs neuer so violently, and should endeuour to draw vs from our estate, and cast vs to the ground, yf then we cast our eyes vppon God, we shall fynd that he ys then àt hand, and by him we shal be established in such sort that we shall not be remoued on hayre from the place we were in, and so we know yt happened to the Prophet, who said:* Providebam dominum in conspectu meo semper, quoniam a dextris est mihi ne commouear. *I foresaw our Lord in my sight alwayes, because he ys at my right hand that I be not moued. And yf yt should chaunce that the diuell should take vs in his snares, before we be aware, yet euen then lifting vp our eyes to God we shalbe deliuered;* Oculi

mei

mei ſemper ad dominum quoniam ipſe euellet de laqueo pedes meos. *My eyes alwayes to our Lord; for he will pull my feet out of the ſnare. If we be afflicted either with coporall, or ſpirituall hunger, fixing our eyes vppon God, we shalbe aboundantly replenished.* Oculi omnium in te ſperant domine, & tu das illis eſcam in tempore opportuno; *The eyes of all hope in thee o Lord, and thou giueſt them meat in tyme conuenient. If we ſtand in need of ſpirituall light, and particular grace, lifting vp our ſelues, and drawing neere to his diuine maieſty, we shalbe ſatisfyed.* Accedite ad eum & illuminamini, & facies veſtræ non confundentur. *Come to him & be illuminated, & your faces shall not be cõfounded.* Delectare in domino & dabit tibi petitiones cordis tui,

be delighted in our Lord, and he will giue thee the petitions of they hart.

He which intendeth to travaile to some strang country, shall synd yt very profitable, yf he learn the Language of that country, whilest yt he remayneth in his owne, yf then we doe purpose to goe to heauen, why doe we not learn in the meane tyme, to lift vp our eyes to God, whom we are to behould without intermission, or wearines, when we are in that happy place? But put the case we should not reape any profit thereby at all, yet what a delight & cõtentment ys yt to haue leaue to fixe our eyes vpon the most beautifull & pleasant thing that possible can be found, & to be permitted to stay behoulding the fountayne of all delights? what an honour ys yt to be admitted to behould that first & chefest pattern of all beauty, the which whosoeuer doth continually behould, eyther ys God, or an Angell, or a

saint

saint? what contentment doe we giue to those blessed spirits in so doing, who as they doe thē selues continually fixe their eyes vppon God with all delight, and perseuer in his praises: so yt ys most gratefull vnto them, that all creatures should doe the same, especially reasonable creatures who were made to that end? How much doth yt displease and torment the diuell, who ys Loth we should doe the least thing in acknowledging our duty to almighty God? and truly yt were well done of vs thus to doe, though yt were for no other respect, then to shew our selues to be contrary to so cruell an enemy who would not acknowledg God as his maker, nor humble himself vnto him. Finally how reasonable a thing ys yt, that we should imitate the word incarnate, of whō yt ys read, that he did often lift vp his eyes, not only those of his soul, but of his body also towards heauen, thereby to raise him-

*ſelf towards God the father, although he needed no ſuch help? In like manner to imitate alſo the ſaints who vſed often to looke vp, and behould the heauens, ſeeking thereby to vnite themſelues to God, and to shew the loathing they had to earthly loue.*

*Motiues for the better flying of that which yseuill*

IN like manner when the light of the vnderſtanding doth conclude that a ſynne ys to be avoided, or any other imperfection whatſoeuer he ſhall withall propoſe vnto the will contrary motiues vnto the aforeſaid, that ys to witt.

Firſt, the foulnes of the vice.

Secondly, the obligation we haue to fly yt.

Thirdly,

Thirdly, the damage & losse we shall sustayn yf we doe not fly yt, & that both in this world, and in the next.

Fourthly, the disgust of mynd which followeth after such a synne euen in this life.

Fiftly, the dishonour which ordinarily doth accompany such a vice, although yt haue the appearance to be honourable.

Sixtly, the greefe, after our manner of speaking, which the holy Angells take thereat.

Seuenthly, the ioy that the diuels do take by our so doing.

Eightly, the exãple of Christ our Lord, of the blessed Virgin, & saints, who with word did reprehẽd yt, & in practise did fly yt as a most pestilent contagiõ.

As for example. After the recei-

receiuing of such a light as ys described in the second manner before declared, that ys as the diuine word intending to be incarnate, that he might eschew the least shadow of synn, would be conceaued of a Virgin without cooperation of man; so in like manner, he ought to fly all perills, yea all resemblannce of synn, and stir vp his will to a great horror thereof, and of all the perills that induce vnto yt; and to this end he shall suggest these motiues following, and say in this manner. *VVhat doe I say that yt ys conuenient to auoid the shadow of synne? yea yt ys very necessary: doest not thou see, that seeing we are in the estate in which we liue, and seeing we are taken for good and vertuous persons, we are obliged, yf we will be se-*

*cure*

*cure of our owne parts, and giue no scandall to our neighbours to vse great deligence in this behalf? And then how foule a thing ys yt, not only to be in state of synne, but to be in danger thereof, and to haue any shew or resemblance thereof in our soules.*

*A faithfull spouse, and one that hath due regard to her honour, ought not only to be vnwilling to permit any dishonorable thing to her person, but farther, she ought not willingly to suffer that others doe conceaue any iust suspect. VVe are spouses of God, he will haue vs chast, and respecting our honour, therefore yt ys very necessary that we should fly the least shadow of synn, whereby we may come into any suspect of our said honnour. Neither be the losses small or lightly to be regarded which will fall vpon vs, ys we auoid not this apparance of synne.*

*Eirst for that as we see in corporall*

shadowes, they doe alwayes suppose some body from which they doe proceed. So also these shadowes of synn, haue for the most part theyr beginning frõ some body of synne.

Againe, when we seeme vnto others to be synners by the meanes of these shadowes, we are thereby the lesse esteemed, & consequently as knowing thẽ, to haue no great conceit of vs, we doe the lesse regard, to doe in theyr presence things that doe not beseeme vs.

Let vs add hereunto, that with such persons, to whom we seeme to be synners, by not flying the shadow of synne, we cannot work that fruit, which we should be able to doe, yf they did esteeme vs as persons farr from any imperfections, & by the same meanes we are hindered from the merit of much grace in this life, and much glory in the next, because we doe not procure the good of our neighbour with such diligence as we ought.

And

And moreouer what disgust doth come to our selues by this likenes of synne (although in deed yt ys but a shadow) whē we see our selues by reason of them not to be esteemed such as in deed we are, and that we are hindred in giuing that edification and help to our neighbours which otherwise we might?

Besides how dishonorable they be vnto vs, causing vs to be esteemed for mē imperfect, & such as are litle answerable to the obligation of our estate, & to the helps we haue receaued from God?

Agayne how much we doe greeue the holy Angells, & in particuler our Angell keeper, who being desyrous to see vs like himself in purity, & freenes from all synne, ys greeued, & lamenteth, according to our phrase of speach, that he doth not see vs altogither cleere from this blemish, and imperfection?

And how much contentmēt doe we giue to the diuell, (whom notwitstāding we should

should neuer please in any thing) seeing that although we haue not synned, we are not farr frō synne, as yt appeareth in that we doe not fly this resemblance of synne, at the least we surcease to doe that good which we might, yf we did auoid yt with diligence?

For this cause Christ our Lord, although he was contented to permit others to think him born in originall synne as children commonly were, by submitting himself to the Law of circumsion, yet did he fly the doing of any thing which might giue occasion or foundation, whereby to think him guilty of voluntary synne; for which respect he did not omit to goe to Hierusalem at ordinary solemnityes, to pay tribute vnto Cæsar, to eat the Paschall lamb, and to performe diuers other thinges (which yet he was not bound to doe) thereby to auoid the least suspition of synne. In like manner, the B. Virgin would

*would obey the edict of Augustus Caesar, and that in a tyme so dangerous, as being so neere her childbirth; she would also goe to the temple to be purified, her self being most pure; she would be present in the holy citty at the solemne feasts &c. For this cause likewise, the holy martyrs, although perhaps they might haue yealded to doe some litle thinges of those which the tyrants required at their handes, and that lawfully, and without offence to God, yet for the most part, they would neuer yeald in the least thing whatsoeuer, and this, not to giue the least occasion of suspect that they yealded to synne, &c.*

After he hath with these, & the like motiues stirred vp these affections in his will which he desired, or at least hath indeuoured to raise them he may then eyther delate them, or moue them in some of the manners fol-

following, as shall best like himself, sometymes beginning with one, and sometymes with an other, as they haue more or lesse connexion with that light of his onderstanding.

*Certaine motiues conioyned with the manners of raising the affections.*

IT ys therefore here to be obserued,, that the foresaid motiues, although they ought to be ordinarily propounded to the will, (as we haue declared) before we come to the manners of amplyfying, and continuing the affections; yet may they notwithstanding sometymes be mingled with some of thē, according as yt shall seeme best to the person that doth meditate. For example yf after the second

cond light of the first discourse before specifyed, by which yt was gathered that man ought with a charitable eye to behold his neighbour, and to consider yf peraduenture he stand in any necessity, yf then he would vse the manner which we will afterwards call *Admiratiō*, he may thē mixt therewith the foresaid motiues in this sort following.

*And how ys yt possible that I being looked vppon by God himself with so great charity beyond all merit of myne, doe yet cōtinue so hard harted towards such an one my neighbour? And how ys yt possible, that after so many & great inspirations I should haue my hart shut vp frō all compassion towards him? and yet yt ys true, that there ys not in the world a more worthy thing then to be like that father of goodnes,* qui facit oriri solem suum super bonos

bonos & malos; that maketh his sunne to rise vpon the good, and the bad,

And yt ys farther true, that I being man aswell as he, may also fall into the same necessity, wherein he now ys, and he may come to the state wherein I am, so that I may then stand in need of his help, as he doth of myne: yt ys therefore necessary, that I doe vse towards him all kind of mercy.

And how commeth yt to passe, that I haue stayd so long before I vnderstand this verity, and haue alwayes shewed my self so litle charitable? I did perhaps suppose there should no good haue comed vnto me thereby: yes great good, both spirituall, which I should haue merited in the sight of God, and corporall also, for so I should haue obtayned much more easely of his diuine maiesty, whatsoeuer I should my self haue needed, and my said neighbour would

there-

thereby haue beene more prompt to doe me any seruice.

Neither can I be ignorant, that in so doing I should haue beene esteemed for a good, and charitable person, and for such haue beene honoured by them who now hold me for one that hath litle charity, and so with good reason they doe make small account of me.

Besides this as I haue found in other good workes, which being not so great, and good as this, are not therefore so pleasing to God as this is, yet haue I alwayes found great contentment, and spirituall consolation therein: so I doe perswade my self, I should haue found much greater comfort, if I had performed this act of charity.

And how is it possible that I am not moued eyther by these or any other respects to doe my duty; the very beasts themselues would haue been moued to compassion, if they had seene and

*known of this need, and yet I am not moued eyther by this, or by whatsoever can be propounded vnto me.*

*The blessed Angells expect no other thing at my hand but the acts of charity, the diuells are mad for feare that I should performe them; how ys yt then that to please the one, and to displease the other I doe not exercise my self in so good a worke?*

*In the life of Christ there ys nothing more frequent, and euident then his promptnes to goe and seeke those that stood in need of help, that he might releiue them. So he went towards Iericho where the blynd men were, so he passed by the place, where there stood the born blind man, so he went to meet the tenne leapers, so he went towards the gate of Nain to raise the widowes sonne; so he expected the Samaritan woman at the well of Iacob, in conclusion he had alwayes speciall regard, and*

did

*did seeke occasions to help the necessity of his neighbour, eyther corporall or spirituall, & why then haue not I done yt before now, being that I esteeme my self a follower of Christ &c.*

And in this fashion we may also proceed in the other manners, as often as we fynd our selues moued therevnto, after the discourse of the vnderstanding concerning any of the cõditions eyther of the persons, words, or actions, as before I haue declared.

### *Certayn wayes to stirr vp, continue, & dilate the affections.*

NOw hauing set down the motiues which serue for the awakening of the affections, which we pretend in our will: the wayes to continue

them, to amplify them, and yf yt be needefull to renew them are these which follow: of which I haue set down a good number, and by way of Alphabet, to the end, that he who cānot fynd such facility in vsing one as he desireth, may vse some of the others, and may keep them by that method better in memory; and he must know that vppon the right vse of these wayes, dependeth very much the continuannce and progresse of his affects in meditation, so farr as concerneth the diligence, and indeuour of mā.

The first ys of *Affirmatiō*, some tymes affirming that good ys great, & terrible, wherefore he ys to be feared: *Quoniam dominus excelsus, terribilis, rex magnus super omnem terram. Because our Lord ys*

*high,*

*high, terrible, a great king auerall the earth*; sometymes that he ys a most louing Lord, and shall rule and gouern him, *Quoniam hic est Deus, Deus noster in æternum, & in sæculum sæculi, ipse regat nos in sæcula. For this is God, our God for euer, and for euer and euer, he shall rule vs euermore*; sometymes that the man ys happy whom God hath chosen to his seruice, *Beatus quem elegisti, & assumpsisti, inhabitabit in atriis tuis. Blessed ys he whom thou hast chosen and taken, he shall dwell in thy courts*: agayn that the man ys very fortunate, who hath God for his Lord, and for his helper. *Beata gens cujus est dominus Deus ejus, & spes ejus in domino Deo ipsius. Blessed ys the nation whose God ys our Lord, the people whō he hath chosen for his inheritance; blessed ys he whose helper ys the God of*

*Iacob, his hope in his Lord God*; Some other tymes that the synner ys justly punished. *Iustus es domine, & rectum judicium tuum, omnia quæ induxisti super nos, & vniuersa quæ fecisti nobis, in vero judicio fecisti, in veritate & judicio induxisti omnia hæc propter peccata nostra.* Thou art *iust o Lord, and right ys thy judgment, all things which thou hast brought vppon vs, and all the things which thou hast done vnto vs, thou hast donne them in true jugdment, in truth and in jugdment, thou hast brought all these things vppon vs for our sinnes.* In like manner he may affirme other thinges, eyther of the perfections of God, or of his owne imperfections: of the beauty of vertue; or of the deformity of vices, of the greatnes of of the rewards to come, or of the greeuousnes of the punishment. &c.

The

The ſecond ys by way of *Admiration*, ſometymes marueling at the goodnes of God, his patience, charity, his name, his power. *Domine dominus noſter quam amirabile eſt nomen tuum in vniuerſa terra. Domine Deus virtutū, quis ſimilis tibi? potens es domine & veritas tua in circuiti tuo. O Lord our Lord how maruelous ys thy name in the whole erath? O Lord the God of vertues, who ys like vnto thee! thou ar mighty o Lord, & thy truth ys roūd about thee.* Sometyme admiring at they own coldnes, & negligēce, &c. Sometyme at thy neglect or litle regard to ſo great fauour & ſo many graces as thou haſt receaued, &c. Sometyme at the litle eſteeme thou ſheweſt of ſo frequent and ſo cleare inſpirations, and of thy to to litle care in examining them.

*Quamdiu ponã consilia in anima mea?* *How long shall I put counsails in my soule?* Some other tymes at the multitude and often return of tentations which disturb the peace, and hinder the profit, & seeke to ouerthrow the person. *Quousque irruitis in hominem? interfectis vniuersi vos tanquam parieti inclinato & maceriæ depulsæ?* *How long sai you violently vppon a man? you all doth ill, euery one of you, as yf yt were vppon a wall that ys leaning, & a wall shaken.* Sometymes of other things, &c.

The third ys *Benediction*, blessing almighty God, for that he doth accept our prayers, and shew his mercy: *Benedictus Deus qui non amouit orationem meam, & misericordiam suam a me*; *Blessed be God who hath not remoued my prayer, and his mercy from me*, for that he doth

doth performe so maruelous things. *Benedictus dominus Deus Israël, qui facit mirabilia solus. Blessed be our Lord God of Israell, who only doth maruelous things*; for that he doth visit, and deliuer his seruants from captiuity. *Benedictus dominus Deus Israël, quia visitauit, & fecit redemptionem plebis suæ. Blessed our Lord God of Israell, for that he hath visited, and wrought the redemption of his people*: for that he will help vs to proceed in the way of saluation. *Benedictus dominus die quotidie, prosperum iter faciat nobis Deus salutarium nostrorum. Blessed our Lord day by day, the God of our salutations will make vs a prosperous iourney*: for that he doth teach vs to fight against our spirituall enemyes. *Benedictus dominus Deus meus qui docet manus meas ad prælium. Blessed be our Lord my God who teach-*

*eth my hands to battayl, and my fingers to warr*, for that he giueth graces, and pardoneth synnes, &c.

The fourth ys *Communication*, as yt weere conferring with almighty God, to know somewhat from him, as for example, who they shalbe that shall goe to heauen. *Domine quis habitabit in tabernaculo tuo, aut quis requiescet in monte sancto tuo? O Lord who shall dwell in thy tabernacle, or who shall rest in thy holy hill?* what thing he may performe in the seruice of his diuine maiesty. *Quid faciam tibi o custos hominum? VVhat shall I doe to thee o keeper of men?* What gratitude we can render and shew vnto him. *Quid retribuam tibi pro omnibus quæ tribuisti mihi? VVhat shall I render to thee for all things which thou hast rendred to me?* What I shall be able

able to anſwer at the day of iudgment. *Quid faciam cum ſurrexeris ad judicandum Deus? & cum quaſieris quid reſpondebo tibi? VVhat shall I doe when thou wilt riſe to judg o God, and when thou wilt aske what shall I anſwer to thee?* What manner or courſe we ſhould hold for the moderating of our paſſions, for the rooting out of vitious habits, for exerciſing ſuch, or ſuch a vertue, &c. And this may be done by way of dialogue, as yf God did anſwer to the demaunds which are aſked of him, and the perſons replying a new queſtion, God in like manner to giue a new anſwer, &c.

The fift ys of *Confeſsion*, or acknowledgmẽt eyther of graces receiued from God, as hauing heard his prayer. *Quoniã tu Deus*

*exaudisti orationem meam.* For thou *my God hast heard my prayer*; for that he hath graunted him light to know, and distinguish good and euill. *Quoniam tu illuminas lucernam meam domine, because thou dost illuminate my lampe Lord.* For that he hath beene our guid, our hope, our strenght in the way of saluation. *Dum anxiaretur cor meum, in petra exaltasti me, deduxisti me, quia factus es spes mea, turris fortitudinis a facie inimici. While* *my hart was in anguish thou didst exalt me in a rock, thou hast conducted me, because thou art made my hope, a tower of strenght from the face of my enemy:* Or els he may speak to God of his own misterys. *Non est sanitas in carne mea, quoniam iniquitates meæ, supergressæ sunt super caput meum: Circumderunt me mala quorum non est numerus, quoniam iniquitatem*

*mean*

*meam ego cognosco. There ys no health in my flesh, because my iniquityes are gone ouer my head. Euills haue compassed me which haue no number, I doe know my own iniquity.* Or els he may declare how he hath deserued hell a thousand tymes ouer, that he ys not worthy the least grace that he doth answer to the lights, & helps receyued, that he doth not apprehend or vnderstand in what thing consisteth the true good, that he hath all his powers corrupted, and spoyled, &c.

The sixt ys of *Comfort*, comforting his soul to expect our Lord, when he seemeth to stay his comming. *Expecta dominum & custodi viam ejus, & exaltabit te vt hereditate capias terram, si moram fecerit expecta eum quia veniens veniet & non tardabit.* Expect our Lord, and

*keep his way and he will exalt thee, that thou mayest inherit the land. If he make stay, expect him, for comming he will come, and will not stay.* Also to hope in his diuine maiesty. *Quare tristis es anima mea, & quare conturbas me?* why art thou sorowfull o my soul, and why dost thou trouble me? *Spera in Deo quoniam adhuc confitebor illi. Hope in God because yet will I confesse vnto him.* Againe to be patient in traualls, and in desolations laying before him the example of Christ, and of his saints, and declaring that God will not abandon him; *Nunquid in æternum proijciet Deus, aut non apponet vt complacitior sit adhuc? aut obliuiscetur misereri Deus? VVhy will God reject for euer, or will he not add to be better pleased as yet? or will God forget to haue mercy?*

*mercy? &c.*

The ſeauenth ys *Deteſtation*, deteſting our own ſloth, our ſynnes our imperfections. *Iniquitatem odio habui, & abhominatus ſum, I haue in hatred iniquity, and abhorred yt*; deteſting alſo the crew of wicked perſons. *Odiui eccleſiam malignantium, & cum impiis non ſedebo; I haue hated the church of the malignant, and with the impious I will not ſit. Declinate a me maligni, & ſcrutabor mandata Dei mei; Declyne from me you malignant, and I will ſearch the commaundements of my God. Diſcedite a me omnes qui operamini iniquitatem; Depart from me all ye that worck iniquity.* Thus alſo diſpiſing all ſuch things as are propoſed by the diuell, and the honours, and greatnes of this world,

the

the dilights of the flesh, and all things whatsoeuer that are not good, or doe not belōg to God. *Quid mihi est in cælo, & a te quid volui super terram? Deus cordis mei & pars mea Deus in æternum. VVhat is to me in heauen, and besides thee what would I vppon the earth? God of my hart, God my portion for euer.*

The eight of *Dubitation*, doubting with himself what he ys to doe whether to accept of a thing, or to fly yt; what punishment he should take of himself, which may be esteemed equiualent to his negligence vsed in well doing, what assistance he should expect from God, towards whom he hath caryed himself so very ill; who may be thought fit for saluation seeing matters passe with such rigour, and so few be found that doe

doetheyr duty entirely. *Quis est homo qui viuet, & non videbit mortē, eruet animam suam de manu inferi? Who ys the man that shall liue, & shall not see death, shall deliuer his soul from the hando f hell?* Also from whom he ys to expect necessary succour to the resistannce of his enemyes. *Quis consurget mihi adversus malignantes? aut quis stabit mecum aduersus operantes iniqdtatem? Who shall rise for me against the malignant? and who shall stand for me against thē that work iniquity?* who shall help to guid him to a place of security. *Quis deducet me in ciuitatem munitam, who shall conduct me into a fensed city?* who or what shall help to raise him vp to heauen. *Quis dabit mihi pennas sicut columbæ, & volabo, & requiescam? who will gine me wings as of a doue, & I will fly and rest?* who shall help him

him to grace, that he may know and fynd almighty God. *Quis mihi tribvat vt cegnoscam, & in veniam illum, & veniam vsque ad solium ejus? VVho will grant me that I may know, and fynd him, and come euen to his throne?*

The ninth ys *Exhortation*, exhorting himself to discouer his needes vnto almighty God. *Reuela domino viam tuam, & spera in eo, & ipse faciet. Reueale vnto our Lord thy way, and hope in him, and he will doe yt.* Also to cary himself couragiously in the seruice of God. *Viriliter age, & confortetur cor tuum, & sustine dominum. Doe manfully, and let thy hart take courage, and expect thou our Lord:* Also to delight in God. *Delectare in domino & dabit tibi petitiones cordis tui. Delight in our Lord, and he will giue thee the petitions of thy hart.* Also to doe well and stand

ſtedfaſt in ones choſen eſtate when yt ys good. *Spera in Deo, & fac bonitatem, & inhabita terram & paſceris in diuitiis ejus, Hope in our Lord, and doe good, and inhabit the land and thou shalt be fed in the riches thereof.* Alſo to place all his thought es & care vppon God. *Iacta ſuper dominũ curã tuam, & ipſe te enutriet. Caſt thy care vppon our Lord, & he will noucish thee.* Alſo to embrace willingly what thing ſoeuer leadeth to perfection although yt be hard, and troubleſome. Alſo to cõtend as yt were with almighty God in ſtriuing to doe him ſeruice whileſt he doth continually doe vs benefits &c.

The tenth ys called in latine *Fiducia*, which ys *faithfull truſt*, or *confidence* truſting in God that he will abate the force of our enemyes. *Nõ timebo millia populi circũ-*

*dantis me. I will not feare thousands of people compassing me about, quoniam tu percussisti omnes aduersantes mihi, because thou hast stroken all those that are aduersaryes vnto me. Dominus illuminatio mea & salus mea, quẽ timebo? Our Lord is my illuminatiõ, & my saluation, whom shall I feare? In te inimicos nostros ventilabimus cornu: & in nomine tuo spernemus insurgentes nobis, In thee we shall tosse our enemyes, & in thy name we shall contemne them that rise vp against vs.* Also that he will not alwayes be offended with vs, nor alwayes threaten vs. *Non in perpetuum irascetur, neque in æternum comminabitur. He will not be angry alwayes, nor will he threaten forever.* Also that he will help vs to ouercome all difficultyes, be they neuer so great. *In te eripiar a tentatione, & in Deo meo transgrediar murum. In*

thee

*thee I shalbe deliuerd from temptatiõ, and in my God I shall goe ouer a wall.* That he will giue vs all helps necessary to vs that he will illuminat our vnderstanding, inflame our will, that he will giue forces to our motiue powers to exercise that which ys good &c. Sometymes also taking courage to haue some hope in the state of our owne conscience as not feeling therein any remorse of euill dedes: *Domine Deus meus si feci istud, si est iniquitas in manibus meis &c. O my Lord God, yf I haue done this, yf there be iniquity in my hands &c. Si abscondi quasi homo peccatum meum, & celaui in sinu meo iniquitatem meam.* Yf *a man I haue hyd my sinne, and haue concealed my iniquity in my bosome. Si ambulaui in vanitate, & festinauit in dolo pes meus.* Yf *I haue walked in vanity,*

*vanity, and yf my foote haue hastened in deceit. Si declinauio gressus meus de via, & si secutum est oculos meos cor meum, & si in manibus meis adhaesit macula, &c. Yf my step haue declyned out of the way, and yf my heart hath followed my eyes, & yf any spot haue cleaued to my hands, &c.*

The eleuenth ys *Gratitude*, searching with diligence how he may render some kynd of counterohang for the benefits receyued from God. *Quid retribuam domino pro omnibus quæ retribuit mihi? VVhat shall I render to our Lord for all things he hath rendred to me?* Sometymes recounting as yt were to others the fauoures which he hath receaued of almighty God. *Venite audite, & narrabo, omnes qui timetis dominum quanta fecit Deus animæ meæ. Come and heare all ye that*

*seare*

*feare God and I will recount how great things God hath done vnto my soul.* Also shewing to be desirous to praise him for euer. *Misericordias dominiin æternum cantabo, in generatione, & generationem, annunciabo veritatem tuam in ore meo. I will sing the mercyes of our Lord eternally in generation and generation, I will shew forth thy truth in my mouth.* Also desiring to be assisted by other friends in the like praises of God. *Magnificate dominum mecum, & exultemus nomen eius in idipsum. Magnify ye our Lord together with me, and let vs exalt his name for euer.* Esteeming yt a thing most good, and convenient to be busyed in praising so great a benefactour. *Bonum est confiteri domino, & psallere nomini tuo altißime. Yt ys a good thing to confesse to our Lord,*

*and*

*and to sing to thy name o highest.* Desiring also to haue yet great commodity to celebrat his praises. *Repleatur os meum laude, vt cantem gloriam tuam, tota die magnitudinem tuam. Let my mouth be filled with prayse, that I may sing thy glorye all the day thy greatnes. Domine labia mea aperies, & os meum annunciabit laudem tuam. O Lord thou wilt open my lips, and my mouth shall show forth thy praise.* In like manner confessing himself vnable to giue full & due demonstration of a gratefull mynd, for so great and singular benefits receaued from his diuine maiesty.

The twelfth ys of *Humiliation* esteeming himself meaner the a man. *Ego sum autem vermis, & non homo, opprobrium hominum, & abiectio plebis. But I am a worme and no man, a reproch of men, an outcast of*

*the people.* Confessing himself for poore. *Ego autem mendicus sum & pauper &c.* *But I am a beggar and poore &c.* Distrusting of his owne forces, and habilityes. *Non in arcu meo sperabo, & gladius meus non saluabit me.* *I will not hope in my bow, and my sword will not saue me.* Also reducing himself to his own nothing. *Ego ad nihilum redactus sum & nesciui.* *I was brough to nothing and knew not.* Also attributing yt to his own deserts when he suffereth tribulation. *Priusquam humiliarer ego deliqui.* *Before I was humbled I offended.* Also esteeming yt a good, and benificiall thing to be humbled. *Bonum mihi quia humiliasti me.* *It is good for me that thou had humbled me.* Confessing that God iustly depressed, and debased him. *Cognous domine quia æquitas iudicia tua, & in veri-*

*veritate tua humiliasti me. I know Lord, that thy iudgments are equity, & in thy truth thou hast humbled me.* Sometymes acknowledging himself vnworthy to be admitted to the presence of God; to be illuminated; to haue the feeling of the affections in his prayer; to be conforted, &c.

The thirtenth ys of *Inuitation*, inuiting almighty God to be mindfull of him. *Exurge domine Deus, exaltetur manus tua, me obliuiscaris pauperem. Arise Lord God, let thy hand be exalted, forget not the poore.* Also that he will come quickly. *Veni domine & noli tardare. Come o Lord and doe not stay.* Also that he will visit the soul, *Deus virtutum conuertere, respice de cælo, & vide, & visita vineam istam. O God of hostes returne, regard from heauen, and see, and visit this vineard.*

That

That he will ſaue vs from dangers &c. *Excita potentiam tuam & veni, & ſaluos facias nos. Raiſe vp thy might, and come to ſaue vs*, inuiting alſo all creatures; that they doe praiſe, & bleſſe almighty God. *Benedicite omnia opera domini domino, laudate, & ſuperalte eum in ſacula. Bleſſe yee our Lord all the workes of our Lord, praiſe him, ſuperexalt him for euer.* Likewiſe inuiting his own ſoul, that yt giue yt ſelf to the practiſe of vertue; that yt be mindfull of heauen; of God, and of yt ſelf that yt conuert yt ſelf to God, who ys his true, and proper center. *Conuertere anima mea in requiem tuam, quia dominus benefecit tibi. Turn o my ſoul into thy reſt, becauſe our Lord hath beene good, to thee.*

Alſo inuiting the Angells,

and men, and all creatures to come & behould how he hath defiled his soul; how many workes he hath done vnworthy of his estate &c. Also how much God hath debased himself for him, and to what poore termes his synnes and imperfections haue brought the King of glory, and how they haue treated, and vsed him, inuiting them that they will assist him to doe his duty, and to answer worthely to the maiesty of God for the graces receaued in so great abundance, &c.

The fourteenth, ys of *Lauds* and *Prayses*, exalting the power and wisdome of God. *Magnus dominus noster, & magna virtus ejus, & sapientiæ ejus nõ est numerus. Great ys our Lord, and great ys his strength and of his wisdome there ys no number.*

Also

Also the greatnes of his works, *Magna opera domini exquisita in omnes voluntates ejus. The workes of our Lord are great, exquisite according to all his wils.* And his infinit mercy. *Misericors miserator dominus, patiens, & multum misericors. Suauis dominus vniuersis, & miserationes ejus super omnia opera ejus. Our Lord ys pittifull, and very mercifull, patient and very mercifull. Our Lord ys sweet vnto all, and his commiserations, are ouer all his workes.* In like manner his equity, and iustice. *Quoniam rectus dominus Deus noster, & non est iniquitas in eo. The Lord our God ys righteous, and there ys no iniquity in him.* Sometyme exalting the cõtinuall practice of the Angells in prayſing God, and theyr readines in obeying his will; also commending the charity of the Apostles; the patience &

fortitude of the martyrs; the perseuerance and stability in well doing of the Confessours; The purity of the Virgins, the pennance, and retired life of the Anchorits, in comparison of which, himself hath not hitherto done any thing worthy of his estate, and the grace receaued from God.

The fifteenth ys of *Menaces*, threatning himself some punishment on the behalf of God, or as from himself, for that he doth not performe his duty as he ought, and will not as yet conuert himself so seriously as he ys bound. *Nisi conuersus fueris, gladium suum vibrabit, arcum suum retendit & parauit illum. Vnlesse thou wilt be couerted, he shall shake his sword, he hath bent his bow, and prepared yt. &c.* Also threatning the

the vnderſtanding, becauſe yt ys curious; the will becauſe yt affecteth to much terrene things, & the memory, becauſe yt doth not remember God ſo often as yt ſhould. *Intellige hæc qui obliuiſceris Deum ne quando rapiat & non ſit qui eripiat. Vnderſtand theſe things thou that forgetteſt God, leaſt he take thee violently, & there be none to deliuer thee.* Alſo the phantaſy, becauſe yt wandreth ſo like a vagabōd: the eyes becauſe they are not modeſt, nor compoſed: the tongue becauſe yt ys talkatyue, head long, and deceitfull. *Dilexiſti omnia verba præcipitationis lingua doloſa, propteria Deus deſtruet te in finē euellet te &c. Thou haſt loued all wordes of precipitation, a deceiptfull tongue, therefore will God deſtroy thee for euer, he will pluck the out for euer. &c.* Breefly to all the powers & ſenſes

ſenſes in like ſort, becauſe they doe not imploy themſelues in the ſeruice of God, as yt were beſeeching his diuine maieſty that he will chaſtice them.

The ſixteenth ys of *Narration*, recoũting vnto God, the things performed by his ſacred maieſty. *Annunciaui iuſtitiam tuam in eccleſia magna. I haue declared thy iuſtice in the great congregation. Iuſtitiam tuam non abſcondi in corde meo, veritatem tuam, & ſalutari tuam dixi; Thy juſtice I haue not hid in my hart thy truth, and thy ſaluation I haue ſpoken.* Alſo ſhewing our conſtancy, & perſeuerance in diuers probations. *Dediſti nos tanquam oues eſcarum. Thou haſt giuen vs as sheepe, that are to be eaten. Poſuiſti nos opprobrium vicinis noſtris, &c. Thou haſt made vs a reproach to our neighbours &c. Hæc omnia venerunt*

*runt super nos nec obliti sumus te, &c. All these things haue come vppon vs, neither haue we forgotten thee, & non recessit retro cor nostrum, &c. And our hart hath not reuolted back.* Also he may recount sometymes the things which almighty God hath performed toward himself. *Deus docuisti me a juuentuta mea, & vsque nunc pronunciabo mirabilia tua. O God thou hast tought me from my youth, and vntill now I will pronounce thy maruelous workes.* And that which he hath done to others, who haue put their trust in his diuine help. *In te sperauerunt patres nostri, sperauerunt, & liberasti eos. Ad te clamauerunt & salui facti sunt, in te sperauerunt & non sunt confusi. In thee our fathers haue hoped, they haue hoped, and thou hast deliuered them; They haue cryed to thee and were saued, they haue hoped*

*in thee and were not confounded.* In particular, let him remember those things which he hath done to persons vnlearned, of young age, of fraile sex, and of weake forces &c. instructing them aboundantly, and giuing them force to doe many things of rare and singular vertue.

The seauententh ys of *Negation*, denying sometymes to haue done any thing, for which yt may seeme that his diuine maiesty ys vnwilling to heare him, as for example to haue followed euill company or lewd customes. *Non sedi cum consilio vanitatis, & cum iniquagerentibus non introiui. I haue not sit with the counsell of vanity, and with those that worke wicked things I haue not entred. Non habitabit*

in

*in medio domus meæ qui facit superbiam, qui loquitur iniqua non direxit in conspectu oculorum meorum.* *He that doth proudly shall not dwell in the midst of my house, he that speake vniust things, hath not directed in the sight of my eyes.* Sometymes also protesting not to haue that perfection of life, and subiection of his passions, and corporall appetites, which peraduenture he maketh shew to haue. *Non est sanitas in carne mea non est pax ossibus meis.* *There ys no health in my flesh, my bones haue no peace.*

Or els not to haue concealed the mercy of God when yt was fit he should declare yt. *Non abscondi misericordiam tuam, & veritatem tuam a concilio multo.* *I haue not hidden thy mercy*

*and thy truth from the great counsell.* Also that he doth not put his trust in his own forces or industry. *Non enim in arcu meo sperabo, & gladius meus non saluabit me. For I will not hope in my bow, and my sword will not saue me.* Or yf his conscience be cleare, that he hath not committed any errour for which he should deserue that punishment. *Neque iniquitas mea, neque peccatum meum domine, sine iniquitate cucurri & direxi. Neither ys yt my iniquity nor my sinne Lord, without iniquity, I haue runne, and gone directly.* Also not to haue any euil intention. *Non proponebam ante oculos meos rem iniustam, nõ adhæsit mihi cor prauum &c. I did not propose before my eyes any vniust thing, a peruerse hart hath not cleaued to me.* Or els that he hath not beene chastised according to his deserts

ferts. *Non secundum peccata mea fecit mihi, neque secundum iniquitates meas retribuit mihi. He hath not done vnto me according to my sinnes, nor hath rendred vnto me according to my iniquityes.* Also that he doth not deserue eyther honour or glory in any sort. *Non mihi domine, non mihi sed nomini tuo da gloriam. Not to me o Lord, not to me, but to thy name gine the glory.* also that he hath not lifted vp his hart with pride, nor to haue beene puffed vp with any vanity. *Domine non est exaltatum cor meum, neque elati sunt oculi mei, neque ambulaui in magnis, neq; in mirabilibus super me. Lord my hart ys not exalted, neither are my eyes lofty, nor haue I walked in great thinges, nor in marueils aboue my self.* Also not to haue done his duty as others doe think of him. &c.

The eighteenth ys of *Offering*,

offering himself wholy to God for a seruant. *O domine quia ego seruus tuus, ego seruus tuus, & filius ancillæ tuæ. O Lord because I am thy seruant, I am thy seruant, and the sonne of thy handmayd. Suscipe seruum tuum in bonum; Receaue thy seruant vnto good. Suscipe me secundum eloquium tuum, & non confundas me ab expectatatione mea. Receaue me according to thy word, and confound me not of my expectation;* And euen for a horse or beast of carriage, which will all wayes be ready to the seruice of his diuine maiesty. *Vt jumentum factus sum apud te, & ego semper tecum. As a beast I am become with thee, and I alwayes with thee.* Offering vp all that he hath, the vnderstãding the will, the memory, the hart, the tongue, the operations &c shewing him-

himſelf to be ready to execute ſo much as he hath perceiued of Gods will, eyther in that meditation or out of yt: offering himſelf prepared to imitate Ieſus, as much as he can poſſibly, and to ſuffer whatſoeuer, for the loue of his diuine maieſty. *Quoniam in flagella paratas ſum, Becauſe I am ready for ſcourges, Domine tecum paratus ſum in carcerem, & in mortem ire. Lord I am ready to goe with thee into priſon, yea to death.*

Alſo to ſeeke all meanes to pleaſe almighty God, and to obſerue his holy precepts. *Paratus ſum, & non ſum turbatus vt cuſtodiam mandata tua. I am prepared and am not troubled to keep thy commaundements.*

The nineteenth ys of *Obſecration*, begging inſtantly at the hands

hands of God, that he will graunt him those affects, and those graces which he desireth, eyther for his owne good, or for the good of others, & this for his infinit loue, and mercyes sake. *Conuertere domine, & eripe animam meam, saluum me fac propter misericordiam tuam.* Turne thee Lord, and deliuer my soul, saue me for thy mercyes sake; *Exaudi me domine, quoniam benigna est misericordia tua.* Heare me o Lord, because thy mercy beninge. *Secundum multitudinem miserationum tuarum respice in me.* According to the multitude of thy commiserations haue respect to me. *Secundum misericordiam tuam memento mei tu propter bonitatem tuam.* According to thy mercy remember thou me for thy goodnes o Lord. Begging all this for his name sake that ys most holy and ineffable. *Propter nomen tuum*

*domine*

*domine propitiaberis peccato meo, multum est enim. For thy name o Lord thou wilt be propitious to my sinne, for yt is much. Adiuua nos Deus salutaris noster & propter gloriam nominis tui libera nos, & propitius esto peccatis nostris propter nomen tuum &c. Help vs o God our sauiour, aud for the glory of thy name o Lord deliuer vs, aud be propitious to our sinnes for thy name sake. &c.* Also by the most gratefull merits of his most beloued sonne. *Respice in faciem Christi tui, Looke vppon the face of thy Christ.* By the purity and sanctity, of the most sacred Virgin, & by other things, at the aspect whereof he thinketh God will be moued to graunt him that which he demaundeth.

The twentith ys of *Petition*, simple indeed but feruent, craving of almighty God those fa-

uours

uours which he desireth for himself and others. For example, sometymes demaunding to be heard. *Exaudi orationem meam domine, deprecationem meam auribus percipe. Heare my prayer o Lord, and receaue my petition with thy eares.* Sometymes to be assisted and holpen by allmighty God. *Illumina oculos meos ne vnquam obdormiam in morte. Emitte lucem tuam, & veritatem tuam. Illuminate myne eyes, that I sleep not in death at any tyme, send out thy light & thy truth.* Sometyme that he will renew his hart and spirit. *Cor mundum crea in me Deus, & spiritum rectum innoua in visceribus meis. Create a cleane hart in me o God, and renew a right spirit in my bowells.* Sometymes that he will strenghten his steeps in the way of saluation.

tion. *Dirige in conspectu tuo viam meam. Direct my way in thy sight. Dirige me in veritate tua & doce me. Direct me in thy truth, and teach me. Legem pone mihi domine in via tua, & dirige me in semitam rectam. Set me a law o Lord in thy way and direct me in thy right path. Vias tuas domine demonstra mihi, & semitas tuas doce me. Lord shew me thy wayes, and teach me thy pathes.* Sometymes that God will teach him his diuine will, and pleasure. *Doce me facere voluntatem tuam quia Deus meus es tu.* Teach me to doe thy will, because thou art my God. *Domine quid me vis facere. Lord what wilt thou haue me to doe?* Sometymes that God will keep and guard his tōgue. *Pone domine custodiam ori meo, & ostium circumstantiæ labiis meis. Set o Lord a watch to my mouth, & a dore roūd about to my lips.*

Some-

Sometymes that he will draw back our eyes from euill. *Auerte oculos meos ne videant vanitatem. Turn away myne eyes that they see not vanity.* Sometymes that he will giue him vnderstanding to cõceaue the things that be good. *Da mihi intellectum vt sciam testimonia tua. Giue me vnderstanding that I may know thy testimonyes.* Sometymes that he will setle, & confirme him in his good purposes. *Manda Deus virtuti tuæ, confirma hoc Deus quod operatus es in me. Commaund thy strenght o God, cõfirme this o God, which thou hast wrought in me.* And sometymes let him demaund other things according to his necessity, and desyre &c.

The twentith one ys of *Purpose*, proposing, and resoluing firmely in the sight of the whole celestiall court, that he will

will performe whatſoeuer he hath known or ſhall know to belong to the glory of God, and that he will often praiſe his diuine goodnes, and mercy. *Confitebor domino ſecundum juſtitiam eius, & pſallam nomini domini altiſſimi.* I *will confeſſe to our Lord, according to his juſtice, and will ſing to the name of our Lord moſt high. Laudabo nomẽ Dei cum cantico, & magnificabo eum in laude. I will praiſe the name of God with canticle, and I will maguiſi him in praiſe,* & that he will for euer obſerue the commaundements of God. *Cuſtodiam legem tuam ſemper, in ſaculum & in ſaculum ſaculi. I will keep thy law alwayes for euer, & euer. Iurauí & ſtatui cuſtodire judicia juſtitiæ tuæ. I ſware and determined to keep the jugdmẽts of thy juſtice.* Alſo to doe ſome voluntary acts which are not commaunned.

*Vo-*

*Voluntarie sacrificabo tibi, & confitebor nomini tuo domine quoniam bonum est. I will voluntarily sacrifice to thee, and will confesse to thy name o Lord because yt ys good.* Also to persecute vices, and to punish his own flesh. *Persequar inimicos meos, & comprehendam illos, & non conuertar donec deficiant. I will pursue my enemyes, and ouertake them, and will not return vntill they fayl.* Also to offer my prayers in the morning. *In matutinis meditabor in te. In the morning I will meditate on thee, Mane astabo tibi quoniam non Deus volens iniquitatem tu es. In the morning I will stand by thee, and will see, because thou art not a God that wilt iniquity.* Also to sound out and publish the commaundements of God. *Narrabo omnia mirabilia tua, lætabor &*

*exulta-*

*exultabo in te. I will tell all thy maruelous things, I will be glad, and reioyce in thee. Confitebor domino nimis in ore meo, in medio multorum laudabo in eum. I will confesse to our Lord exceedingly with my mouth and in the middest of many I will praise him. Narrabo nomen tuum fratribus meis, in medio ecclesia laudabo te. I will declare thy name to my brethren, in the midst of the church I will praise thee.* Also to hope in God, and there vpon not to feare any thing whatsoeuer. *Si consistant aduersus me castra non timebit cor meum, si exurgat aduersus me prælium in hoc ego sperabo. If camps stand together against me my hart shall not feare, if battayll rise vp against me in this I will hope.*

Also

Also neuer to depart from the will of God, which yt shall please him to make known vnto him. *Ipse Deus meus & saluator meus, adiutor meus, nõ emigrabo. He is my God, and my sauiour, my helper I shall not remoue.* And to persever firme and constant, & to make good the promises made vnto his diuine maiesty. *Reddam tibi vota mea, quæ distinxerunt labia mea. I will render thee my vowes which my lips haue distinguished. Vota mea domino reddam coram omni populo eius. &c. I will render my vowes to our Lord before all his people.* And so of other things in like manner appertayning to our spirituall profit. &c.

The twentith two ys of *Prosopopeia*, which ys sometymes to fayn as though almighty God did lament himself, and complayn

playn of vs. *Populus quem non cognoui seruiuit mihi, in auditu auris obediuit mihi, Tu vero repulisti & despexisti, & distulisti Christum tuum. &c. A people which I knew not hath serued me, in the hearing of the eare yt hath obeyed me; But thou hast repelled, and despised, thou hast differeed thy Christ. Quomodo facta est meretrix ciuitas fidelis, plena judicii? How ys the fayrfull city full of jugdment become an harlot? Quomodo obscuratum est aurum, mutatus est color optimus? How ys the gold obscured, the best coulour ys changed?* Sometymes that he doth vpbraid thee of thy euill customes, & thy litle correspódence to his loue shewed? *Quare tu enarras justitias meas, & assumis testamentum meum per os tuum? Tu vero odisti disciplinam, projecisti sermones meos retrorsum. Why doest thou declare my iustices, and takest my testa-*

*testament by thy mouth? But thou hast hated disciplyne, and cast my words behind thee. Quid est quod vltra debui facere vineæ meæ, & non feci? An quod expectaui vt faceret vuas, & fecit labruscas? VVhat ys there that I ought to doe more to my vineard, and haue not done to yt? whether that I looked yt should yeald grapes, and yt hath yeelded wild grapes?* Sometymes that God doth reprehēd him for following vanityes. *Fili hominis vt quid diligis vanitatem, & quieris mendacium? O sonne of man, why doest thou loue vanity, and follow a lye?* Sometyme that he doth exhort thee to praise his holy name. *Immola Deo sacrificium laudis, & redde altissimo vota tua. Immolate to God the sacrifice of praise, and pay thy vowes to the highest.* Sometyme that he doth promise thee his diuine help. *Inuoca me in die tri-*

*tribulationis, eruam te & honorificabis me; Invocat me in the day of tribulation, I will deliuer thee, and thou shalt honour me &c.* Sometymes that the diuell doth reioyce that he ys more followed & obeyed then God himself, and that he can handle the matter so cunningly, that he can induce men to synne, and some others to wax cold in deuotion &c. Sometymes fayning that the vertues themselues, yf they could speak would lamēt, that they are not prised and esteemed according to theyr merits.

The twentith three ys of *Querell*, or *Complaynt*, taking a certayn kynd of boldnes, but yet with due reuerence, & humility to complayn of almighty God, for that he permitteth his troubles, and temptations

so much to be increased. *Domine quid multiplicati sunt qui tribulant me, multi insurgunt aduersum me.* O *Lord why are thy multiplyed that trouble me, many arise vp against me.* Or els for that God doth seeme to withdraw, and estrange himself from him. *Vt quid domine recessisti longe, despicis in oportunitatibus in tribulatione? VVhy Lord hast thou departed fart of, despiest in oportunityes, in tribulation?* That he seemeth so forget himself, and not regard him. *Vsquequo domine obliuisceris me in finem? Vsquequo auertis faciem tuam a me? How long o Lord wilt thou forget me to the end? How long doest thou turn away thy face from me? Susceptor meus es tu, quare oblitus es mei? Thou art my defēdor, why hast thou forgottē me? Quare faciem tuam auertis, obliuisceris inopiæ nostræ, & tribulationis nostræ?*

*VVhy*

*VVhy doest thou turn away thy face, forgettest our poverty, and our tribulation?* Also for that he stayeth so long, & seemeth not to regard our miseryes. *Domine quando respicies? Lord when wilt thou regard? Vbi sunt misericordiæ tuæ antiquæ domine? VVhere are thy old mercyes o Lord?* Also for that he sheweth himself hard or loath to heare our petitions. *Domine Deus virtutum quousque irasceris super orationem serui tui? O Lord God of hosts, how long wilt thou be angry vppon the prayer of thy seruant?* Also for that he seemeth to giue him the repulse. *Vt quid domine repellis orationem meam? VVhy doest thou o Lord reject my prayer? Vt quid Deus repulisti in finem? VVhy hast thou o God repelled for euer?* Also for that he doth make stay to pardon. *Vsquequo non parcis mihi nec dimittis me*

*vt glutiam saliuam meam? How long doest thou not spare me, nor permit me to sir allow my spitle?* And for that yt seemeth God ys becõe cruell vnto him. *Clamo ad te, & non exaudis me, sto & non respicis me. I cry out vnto thee, and thou hearest me not, I stand, and thou doest not respect me. Mutatus es mihi in crudelem, & in duritia manus tuæ aduersaris mihi. Thou art changed to be cruell towards me, & in the hardnes of thy hand thou art against me.* Also for that he doth not deliuer him frõ his synnes. *Cur non tollis peccatum meum, & quare non aufers iniquitatem meam? Why doest thou not take away my sinne, and why doest thou not take away my iniquity?* At other tymes he may lament and complayn of himself, for that he doth not stand stedfast in his purposes, in resisting tentations, in flying occasions

casions of offēding God. Sometymes also let him complayn of his own flesh for that yt doth often moue him to euill: sometymes of the diuill, that he ys to importune with his wicked suggestions. Sometymes also of men, for that they cease not to sollicite him to euill.

The foure and twentith ys of *Rendering* thankes, yealding thankes to his diuine maiesty, for so many benefits bestowed, and so many promises made & so fauourable audience grāted; for the lights, and affects communicated in the tyme of prayer &c. stirring vp his soul, to blesse, & prayse almighty God, for the pardon obteyned of his synns, and the grace receaued. *Benedic anima mea domino, & noli obliuisci omnes retributiones ejus, Qui*

*propitiatur omnibus iniquitatibus tuis. &c. My soul blesse thou our Lord, and forget not all his retributions who ys propitious to all thy iniquityes &c.* Also giuing thanks vnto our Lord for that he hath heard his prayer. *Confitebor tibi domine quoniam audisti verba oris mei. I confesse vnto thee o Lord for that thou hast heard the words of my mouth. Benedictus es domine qui non amouisti orationem meam, & misericordiam tuam a me. Blessed art thou o Lord, who hast not remoued my prayer, and thy mercy from me. Pater, gratias ago tibi quoniam audisti me &c. Father I giue thee thanks that thou hast heard me.*

The fiue and twentith, ys of *Reprehension*, reprehending himself as indevout vngratefull, hard to answer to so many benefits, to so many helps, to so many instigations, to so many lights

lights &c. as one that ys very malitious, & yet ys not ashamed to glory in yt. *Quid gloriaris in malitia, qui potens es in iniquitate? VVhy doest thou glory in malice, that art mighty in iniquity*; As one that ys vayn, and duble tonged. *Vsquequo loqueris talia, spiritus multiplex sermonis oris tui? How long wilt thou speak such things, and shall the spirit of thy mouth be multiplyed?* As one that ys a louer of vayn and hurtfull things. *Vsquequo diligis infantiam, & stultus ea quæ tibi sunt noxia cupis? How long doest thou loue infancy, and fool doest couet those things which are hurtfull to thee? Quare seduceris ab aliena, & foueris in sinu alienus? VVhy art thou seduced of a strang woman, and art cherished in the bosome of an other?* As one that ys dull and slouthfull. *Vsquequo piger dormies? quando consurges de*

*somno tuo? How long wilt thou sleepe sluggard? when wilt thou rise out of thy sleepe?* As one that ys proud. *Quid te eleuat cor tuum? Quid tumet contra Deum spiritus tuus &c. VVhy doth thy hart eleuat thee? VVhy doth thy spirit swell against God?*

The six and twentith ys of *Solliciation*, solliciting almighty God, and instantly beseeching him, that he will come spedely to helpe vs. *Inclina ad me aurem tuam, accelera vt eruas me. Incline thine eare to me, make hast to deliuer me. Adjutor meus, & protector meus es tu, Deus meus ne tardaueris. Thou art my helper, and my protectour, my God be not slack. Exurge quare obdormis domine? exurge & ne repellas in finem. Arise, why sleepest thou o Lord? arise, and repell vs not to the end. Eripe me de inimicis meis Deus meus, & ab insurgentibus in me libera me. Deli-*

*uer*

*Deliuer me from my euemyes o God, & from them that rise vp against me defend me. Eripe me de operantibus iniquitatem, & de viris sanguinum salua me. Deliuer me from them that work iniquity, and from bloudy men saue me.* Sometymes solliciting the blessed Virgin that shee will obtayn grace for vs at the hands of God &c. Also the saints, that they will releiue our necessityes, and that they will assist vs in giuing glory to God. *Afferte domino gloriam, & honorem, afferte gloriam nomini ejus. Bring to our Lord glory, and honour, bring to our Lord glory to his name.* Sometymes solliciting his own soul to be diligent about performing the good he hath determined to doe, and to eschew with speed all occasions of euill, and of his imperfections.

The ſeauen and twentith ys of *Eſtimation*, profeſſing to eſteeme more of God, then of his life yt ſelf. *Melior eſt miſericordia tua ſuper vitas. Thy mercy ys better then liues.* Alſo that he maketh more account of remayning in the houſe of God any litle tyme then of continuing much longer in any other place of this world, though neuer ſo pleaſant. *Melior eſt dies vna in atriis tuis ſuper millia. Better ys one day in thy courts aboue thouſands.* Alſo to prize and eſteeme much more celeſtiall then terrene conſolations. *Meliora ſunt vbera tua vino. Thy breaſts are better then wyne.* Alſo to hould more deare, and more pleaſant the words of God thē any delights of the world. *Quā dulcia fauçibus meis eloquia tua ſuper mel ori meo? How ſweet are thy*

*words*

*wordes to my iawes more then hony to my mouth?* Also that he doth value the pouerty, and want of one just man more then the aboundannce of many sinners. *Melius est modicum justo super diuitiæ peccatorum multas. Better ys a litle to the just, aboue much riches of sinners. Melius est parum cum justitia, quam multi fructus cum iniquitate. Better ys a litle with justice, then much fruit with iniquity.* Also to prize more the aduersity sent from God, who doth loue him, then the prosperity set by the diuell, who doth hate him. *Meliora sunt vulnera diligentis, quam fraudulenta oscula odientis. Better are the wounds of him that loueth, then the fraudulent kisses of one that hateth.* Also to make more account of grace & the friendship of God, then of any good will, and affection of

men. And to think vertues much more amiable, and deseruing our best loue, although yt be hard then vice although yt be neuer so easy &c.

The eight and twentith ys of *Taxing*, taxing himself with some certayn payn, yf he doe not his duty, yf he performe not his purposes, yf he be not mynfull of God, of heauen. *Si oblitus fuero tui, obliuioni detur dextera mea, adhæreat lingua mea faucibus meis, si non meminero tui, si non proposuero Ierusalem in principio lætitiæ meæ. If I shall forget thee, let my right hand be forgotten, let my tougue cleaue to my iawes, yf I doe not remember thee, yf I shall not set Ierusalem in the beginning of my joy.* In like manner taxing himself with some payn annexed to a tyme, as for example. *If to day, or within two dayes I*

doe

doe not this, or that thing. *If I doe not ouercome this or that passion. If I doe not fulfill this or that purpose; I will submit my self to this or that punishment.* Taxing or stinting himself also to a certayu measure of attending to prayer, to the extirpatiō of vices, to the exercise of vertue, determining with himself such or such pennance yf he doe not performe such good workes in such or such manner. &c.

The nine and twentith ys of that which in latine ys called *Vituperium*, that ys to say. *Rebuke or dispraise*, dispraising his owne blindnes in spirituall matters, his to much carnall prudence in worldly busines, his slouth in executing any good purpose, his malice in abusing the mercy and grace of God &c. His litle judg-

judgment in that he ys apt to pleaſe himſelf in his ſynnes, & imperfections which are his ruyne. *Hac via mea ſcandalum mihi, & poſtea in ore meo complacebo. This my way ys a ſcandall vnto me, & afterwards in my mouth I shall take pleaſure.* Alſo in that I am become like a beaſt following ſenſuality, and myne owne paſſions. *Cum in honore eſſem non intellexi, coparatus ſum jumentis inſipientibus, & ſimilis factus ſum illis. When I was in honour I did not vnderſtand. I was compared to beaſts without vnderſtanding, and become like vnto them.* Rebuking alſo and blaming the things propoſed by the diuell, and diſpraiſing the objects which he doth repreſent, rejecting the allurements of the world, & of the fleſh, as things not only contrary to God, but euen

euen to reason yt self and to the health of the soul &c.

The Thirtith ys of *Zeale*, making shew with a certayn holy impatience, that he can suffer no longer the euill demeanour of the wicked. *Propter quid irritauit impius Deum? dixit enim in corde suo non requiret. VVherefore hath the impious prouoked God? for he hath said in his hart, he will not enquire. Vsque-quo Deus, improperabit inimicus, irritat aduersarius nomen tuum in finem? How long o God, shall the enemy vp-braid? the aduersary prouoke thy name for euer?* Admiring that God doth suffer them, and inciting him not to indure them. *Deus quis similis tibi? ne taceas neq; compescaris Deus. O God who shall be like to thee? hould not thy peace, nor be thou appeased o God.* Also as being vnable to support that wicked men

should

shouldglory in theyr euill. *Vsquequo peccatores domine, vsquequo peccatores gloriabuntur? How long shall the sinners o Lord, how long shall the sinners glory?* Also as being offended with himself, disdayning that his soul and powers shall rebell against God. *Nonne Deo subjecta erit anima mea? Shall not my soul be subject to God?* Desyring that all the traynes, and deceits of his spirituall enemyes may be dissolued,& come to nothing. *Decidant a cogitationibus suis, secundum multitudinem impietatum eorum expelle eos. Let them fayl of theyr cogitations, according to the multitude of theyr impietyes expell them.* Also that maledictiion, and all other vices may be banished out of the world. *Disperdat dominus labia dolosa, & linguam magniloquam. Our Lord destroy all deceitfull lips,*

*lips, & the tongue that speaketh great things:* Also that the enemyes of God may be rooted out. *Exurgat Deus, & dissipentur inimici ejus. Let God arise, and let his enemyes be dispersed.* Also that the euills may fall vppon his enemyes that they haue sought to lay vppon him, yf yt be to Gods honour. *Veniat illi laqueus quem ignorat, & capio quam abscondit apprehendat eum, & in laqueum cadat in ipsum. Let the snare which he knoweth not come on him, & the net which he hath hidden catch him, and let him fall into the very same snare.* Also that there may be no more memory leaft of vices, of imperfections nor of wicked men. *Dispereat de terra memoria eorum &c. Let the memory of them perish out of the earth. &c.*

Other manner of amplifications may be vsed for like ends

to these as for example, of *Accusation*, of *Inuocation* of *Protestation*, of *Representation of our occasions*, of *Resignation*, of *Defiannce to the world, the diuell, and the flesh*; which kynd of manners were vsed sometymes as occasion serued by S. Augustine in his meditations & soliloquiums; and S. Bernard also in his meditations, & others. But because there ys none so hard harted, or insensible, who hauing vsed one or more of these manners here set down, will not be moued, yt shalbe needlesse to enlarg our selues any further in this matter.

I am not ignorant that the greater part of these places, and sentences of holy scripture alleadged for exāples of the māners abouesaid, may also serue for jaculatory prayers to renew

one

one ſelf often in the day, as we are counſayled by the maſters of ſpirituall life, according as one would moue himſelf to this or that affect in what manner he liketh beſt, & this with no ſmall profit alſo towards the help of our beſt vſe of meditation.

*The practicall vſe of the foreſaid manners of Dilating.*

BVT not withſtanding all that hath beene ſaid, I will not omit to ſet downe for euery one of theſe manners, a practicall example ouer and aboue the a foreſaid, which are taken out of holy ſcripture, to the end that the perſon in his meditation, may according to theſe

vſe

vse to amplify his affects, and know how to cōnect one manner with an other; that thereby he may the more easely entertayn himself in the exercise of his will as ys conuenient.

Therefore to continue in the matter which we made choise of before of the most holy Incarnation, after he hath represented vnto his will the aforesaid motiues, to raise in yt the desyre of lifting vp the eyes of his mynd often to God, in imitating of his diuine maiesty, who from heauen did looke down vppon men; he may thē endeauour to awake in himself this affect; or yf yt be already raised, he may continue and amplyfy yt in the manners which follow.

First by the way of Admiration.

tion. *And yet art thou stell obdurate o my hart, not a hart of flesh, but rather as hard as the hardest stóc? And yet art thou not moued, neither in that God, without hauing need of thee, doth looke vppon thee continually, to make thee remember thyne owne necessityes: nor for that ytys one of the least things thou canst doe to behold, and consider often the goodnes and charity of God; nor for that thou art to reape thereby so much profit, so much honour, and so much pleasure. Nor for that by so doing, thou shalt giue so much contentment to his diuine maiesty, and to the Angells, and saints in heauen, and shall cause so much discontentment to Sathan thy capitall enemy; nor finally, because in doing this, thou shalt become the true disciple of* IESVS CHRIST, *which yet thou hast so often tymes desired? And how ys yt possible, that I haue remayned euen till this tyme, so remisse and care-*

*lesse*

*lesse in this act of duty? Nay rather, how ys yt possible, that at this instant I yet remayn so litle resolued, that I cannot moue my self effectually to performe my duty therein.* Quamdiu ponam consilia in anima mea? *How long shall I put counsells in my soul? How long tyme will I yet take to deliberate? May yt not be sufficient to make me to resolue, that I see any litle signe of Gods will and pleasure in this matter? O my God I see well, I am not only not moued at a beck, as I should be, no neyther commaundement, nor example doth suffice me. And what shall I say? Maruell at me, o thou earth, for that thou seest so much hardnes and obduration, I should say malice of the hart of man. God doth behold me without regard to his own interest, and without any merit on my part, and i doe not lift vp my eyes to him,*

*although*

although yt would be an vnspeakeable benefit to my soul, and of his part ys infinitely deserued: But I stand deliberating, and debating the matter, whether I should doe yt or no. Maruell at me o ye heauens, for that he that ys authour of your motions, doth inclyne himself to behould the duert, and man that ys but duvt doth not vouchsafe to lift vp his eyes and to raise himself that he may behould his diuine maiesty, but standeth prolonging the tyme, and differreth to doe yt vnder pretence of searching out, whether he be able to contriue yt, that he may not seeme vnconstant. Maruell at me o ye Angells, for that you find more resistace to moue a hart of earth, then you doe in turning about the celestiall sphears. Maruell at me, o my Lord, and God, for that at the least signe of loue which a poore vnworthy creature doth shew me I cannot forbeare to see them, to

seeke

*seeke them out, and to entertayne the tyme with them: yet being inuited by thy diuine maiesty and that with so effectuall demonstrations of loue, I seeme not to haue any will to conuerse any long tyme with thee, nor yet to find thee out, nor to keep thee any litle tyme, but content my self sometymes with the bare discourse, that yt were well done to stay in thy presence without regard to do yt after in effect.*

Secondly by way of Detestation. *O cursed obduration of harte how great hold hast thou taken of me? how fiercely doest thou assayl me, or rather doest tyrãnize ouer me, not permitting me to beleeue the promises of God, who with so great loue inuiteth me vnto him? Get the hẽce for euer, frõ this tyme forward I will never haue to doe with thee make an end at lenght to possess my soul in this wretched manner. Get thee packing into the most remote, and desert*

desert places of the world, amongst the craggy rocks which be stony like thy self, leaue to make stony the harts of men, which towards God should be so soft, and tractable, that they may be able cõtinually to say, factum est cor meum tanquam cera liquescens, my hart ys made as waxe melting in the midst of my belly.

The third ys by way of Gratitude. Yea, Yea Lord, soyt ys conuenient that I be towards thee, who doest nothing els but perpetually heape thy benefits vpon me; Yea, yea soyt ys most fit I should be to thee, who doest of purpose looke down from heauen to view my miseryes, that thou mayest haue compaßion on me, and shew thy mercies towards me, in releeuing me, and deliuering me from them. Yea yea so yt ys most conuenient that I be in regard of thee, who art a sunne more profitable vnto my soule by ma-

many degrees, then this materiall sunne to the bodyes, and corporall substance of this world, and he that doth not beleeue yt, let him come and giue eare vnto me, & narrabo quanta feceris, Deus, animæ meæ, and I will declare how great things thou hast done, o God, vnto my soul. Thou hast created yt of nothing, and that without any desert or merit of yt owne, yea foreseeing many demerits yt would afterward fall into. Thou hast giuen vnto yt three powers in which thy self art representend, and those so perfect, that yf shee had known how to vse them well, shee might haue brought herself to great perfection, and perfected her self in that beauty, which thou hast imparted vnto her, and thereby should much haue glorified thee. Thou didst vnite the soul vnto a body (thankes be vnto thee o Lord) which was in yt self without defect, yea rather of a very good composition, indued with

very

very perfect organs, and fit to serue her in her operations, yf shee would haue made like vse of them in well doing. Thou hast beautified yt with thy grace, thou hast clothed yt with thy charity, thou hast espoused yt with thy faith, thou hast raised yt euen vp vnto thy self with thy diuine hope. And now o Lord, to add yet further vnto all this, although shee by her fault, and malice, Denigrata est super carbones, yt become more black then the very coales themselues, although shee hath cast away that pretious garment, although shee hath brooken the ring, and there with hath cast her self vpon the earth, although shee be become, tanquam sus lota in volutabro luti, like a sow wallowed in the pudle of dust, yet for all this, thow doest add this new benefit vnto the former, that yt pleaseth thee to looke downe vppon her from heauen. O God, O God of infinit

*mercie*, Deus meus, misericordia mea, quid retribuam tibi pro omnibus quæ retribuisti mihi? *My God my mercie, what shall I render to thee for all things that thou hast rendred to me? And shall not then my hart be melted as waxe before the sune?*

The fourth ys by way of Oblation. *Yes Lord, so yt ys fit yt should be by any meanes, behould therefore here ys my hart which ys become like melting waxe. It ys not as yet fully melted, but yt will meelt by degres in presence of thy burning beames, and yt will become so soft, that thou maiest imprint therein any image whatsoeuer, or letter, or writing as shall best please thee. Yf thou wouldest imprint the image of compunction for that yt hath offended thee, & hath been vngratfull to thee, behould yt here made like wax that melteth; yf thou wilt haue in yt an image of mortificatiõ or pennãnce to blot out & satis-*

satisfi for the faults cõmitted, behold yt here like meited wax. If thou wilt haue an image of gratitude, and of charitie towards thee, for that thou didst scarse expect to here me cry, peccaui, I haue sinned, & to see some small fruits, which might be thought worthy fruit of penãce, but transtulisti peccatũ meũm a me: Thou didst trãsfer my sinne from me, as to thy seruãt Dauid, behold therfore my hart becõe as a peece of soft & tender wax. If yt be thy pleasure to write in yt any necessary aduertisemẽts, to the end, I may perseuer the better in thy grace & not return vnto my former misrable estate, write yt hardly. Ecie sanus factus est iam noli peccare ne deterius tibi aliquid cõtingat: Behold thou art made whole, how sinne no more, least sõe worse thing happẽ vnto thee; for lo my hart ys now mollified, & fit to write in. If yt be thy will to ioyne thy self vnto yt & to leaue such

*impression, that yt be alwayes myndful to doe according to thy deuine inspiration, and to preseuer with more facility, behould yt here in thy hãds melted, so fit & tractable; behold yt wholy thine, behould yt prompt to doe whatsoeuer shall best please thee, behold, yt can say nothing els but that which yt learneth of the apostle,* Domine quid me vis facere? *Lord what wils thou haue me to doe?*

The fifth ys of Confession; *And now o my Lord, yf thou say vnto me that I haue many tymes before this made like offers vnto thee, & somtymes more full of affect then now I doe, and yet when contrary occasiõs were offered I went back, and did the contrary to that promised: I graunt in deed, this I haue done, & that most often tymes, and that my faylings haue beene much more frequent then my purposes to doe well, and that thy diuine maiesty hath*

most iust cause to obiect yt vnto me. I confesse o Lord, that I am one of those, of whom thou didst heretofore lament by the mouth of the prophet saing: filij ephræm intendentes & mittentes arcum, conuersi sunt in die belli. The children of Ephraem, bending and shoting with bow were turned in the day of battell; for being once truly made by the grace thy elected sonne, and one that should haue beene fruitfull vnto thee, thy mãner being to worke increase, and to abetter still the harts of those that truly loue thee; yet I became like one of those vaine glorious, yet dasterdly souldiars, who before the day of battell can doe nothing but bend their bow, and shoote their arrowes, but when they come to try their valour, are the first that shew their heeles.

The sixt ys by way of Purpose. I confesse o my Lord, that all this ys to to true, but I now purpose most firmely

*in thy diuine presence taking for witnes of this my firme resolution all the saints of thy celestiall court, who alwayes doe constantly continue in contemplation of thy beauty, and most worthy praises, that frō this time forward, I will not omit for any cause, at the least seauen times a day, to lift vp my mind towards heauen, which I see ys drawen down to the earth by the poise of my corruptible body; I know well that I offend thy maiesty not so litle as seauen times a day, and for that, I purpose, by thy grace, at the least so often to honour thee. But yt seemeth thou sayest to me, o Lord, that I will not doe yt, and that this ys my ould wont, to promise much and performe litle. But, o Lord, what ys yt to remember thee seauen times a day? Can I be lesse mindfull of thee then so, that should remember thee as often as I breath? Certainly, o Lord, I will remember thee.* Reddam

tibi

tibi vota mea quæ distinxerunt labia mea, *I will render thee, my vowes which my lips haue distinguished.*

The seauenth ys by by way of Taxing. *I well fore see o Lord, that the Diuell will not faile to put into my head a thousand impertinent thoughts to make me easely forget, what I haue purposed: I know well there will somtimes fall out so many occasions of busines that eyther I cannot make good what I haue promised, or not remember yt. I see also, that this new suggested purpose will appeare somewhat hard vnto my flesh, but certeyne yt ys, that I am to doe yt, and I may not take yt for a new or sleight suggestion, that, which ys to turne to my so great commodity. VVherfore o my Lord, I doe here so freely*

*and fully offer yt to thy diuine maiesty, that rather then I should not performe yt I would be cõtent this tongue of myne should loose her power to speake heareafter. And yt ys indeed conueniẽt that the tongue which lyeth to thee, and which ys not apt to speak often of thee, be chãstised in this manner. VVherefore o my God, let thy diuine power, since myne ys not sufficient lay this punishment vppon me yf so thou see yt to be for my good, whensoeuer I shall fayl one day in performing this my purpose.*
Adhæreat lingua mea faucibus meis, adhæreat lingua mea faucibus meis, si non meminero tui, *Let my tongue cleaue to my iawes, let my tongue cleaue to my iawes yf I be not mindfull of thee. And that the matter may not rest as yet vncertaine, or come to nothing, as heretofore yt hath don, I doe not only desire, to haue this penenance, yf I doe wholy forget yt, but*
*also*

*also yf I doe not remember my purpose, for the seauen times a day I haue determined. I wilbe mindfull therefore of thee o God, and I will lift vp my mind vnto thee vnder the foresaide payn presently after I shalbe first awaked. I will remember yt at the beginning of my first action I shall performe after I am vp. I will think vppon thee when I goe to dinner. I will lift vp mine eyes vnto thee when I rise from table: I will praise thee when I goe to supper, I will remember thee againe when I haue supped; I will lift vp my hart vnto thee, & will put yt into thy hands, for so yt may be safely kept, when I goe vnto my rest.*

The eightys by way of Estimation. *And although in the beginning this exercise perhaps will seeme vnto me somewhat hard, I hauing beene so long accustomed to liue after a retchlesse manner, yet I will endeuour by any meanes to ouercõe my self. For*

*ytys much better to suffer a litle while, the trouble I shall haue in the carefull practice of this purpose, then to continue in the former manner without due memory of thy diuine maiesty. Better it is to deprive my self of that content, which I had before, in the false liberty of a carlesse life, then to be debarred of these true consolations which are to be enioyed by treating with thee.* Meliora sunt vbera tua vino, *saith the spouse vnto thee in the canticles: Better are thy breasts, then wine, according to the vnderstanding, which thy deuout Saint Bernard giueth of these words, for that the affect of deuotion which is tasted by treating with thee, doth truly, and that by many degrees surpasse all the pleasurs and delights which any sensuall thing can bring vs. And the same o my Lord, doe I*

*now*

now affirme at this present, although I haue not now so much tast thereof, as I should, if it were not for my owne fault. Meliora sunt vbera tua. Better are thy breasts, that is the sweetnes which is tasted in lifting vp the mind oft to thee: vino, then wine, which is the licencing our hart to goe wandring where it list, without restrayning it to returne and be mindfull of thee. Meliora sunt vbera tua vino. Better are thy breasts then wine. And if thy holy prophet esteemed more one day of abode in the courts of thy pallace, rather then to stay thousands of yeares in the most sumptuous, and commodious lodgings of the world, when he said, Melior est dies vna in atrijs tuis super millia, better is one day in thy courts aboue thousands, wherefore doe

*doe not I say, that yt ys much better, and a thousand times more to be esteemed to ascend vp to thy diuine throne, by often remembrance of thee, then to stay in this hurtfull liberty of thinking what we list? Yes, yes Lord, yt ys most true.* Melior est hora vna in atrijs tuis super millia. *Better ye one houer in thy courts then thousands.*

The ninth ys by way of Affirmation. *And yf thou say vnto me o Lord that yt ys but a gust of sensible deuotion, which I haue now in thy presence, but that presently being departed from thee, I will forget to make any such esteeme of treating with thee. I doe here affirme and protest vnto thee o my Lord, that I speak from my hart & that being assisted by thy grace, I will neuer change or alter my mind. Let the Diuell come now, and say vnto me, vnder pretence of piety, that yt will be to much familiarity for me to speake, and*

*conser*

*ronser oftē with the maiesty of my God, and I will answer him, that I desire nothing more then to attain to be one of thy familiars, but that I doubt me very much, I shall neuer arriue to so great an happines, and I will answer, that there ys nothing in this world deserueth so much to be esteemed and desired, as to become the friend of God. That happy man whome thou dedst find answerable to thy owne hart affirmed this verity, pronouncing him to be happy, whom thou doest make choise of for thy self, and take to be thy friend; and why then shall not I affirme the same? Am I perhaps more illuminated then he was? or can I better discern what ys the cheefest felicity vpon earth? No, no, Lord, there ys no greater, nor more desirable thing in this world. So I say, and so I think.* Beatus quem elegisti et assumpsisti. *Blessed ys he whom thou hast chosen, and taken. For what ys he*

*to doe*

*to doe that is thus elected by thee, and made thy friend?* Inhabitabit in atrijs tuis, *he shall dwell in thy courts, certes to treat & commune with thee. This is that I desire to make proofe of.*

The tenth ys by way of Nogation. *But what is this which I feele in my hart? It seemeth o Lord, that thou thy self doest say vnto me, that thou wilt not admit this my friendship, because I am as yet full of imperfections, and because I take delight to conuerse with men, which be contrary vnto thee, and that thou wilt haue only those for friends, who hauing abãdoned all other things will cleaue to thee alone. It is true o my Lord, that in me are to be seene nothing but defects: it is true that I haue not my affections so purged, as were conuenient I should, when I am to treat with thy sacred maiesty: but that I should delight to conuerse with any that be contrary to thee, pardon me,*

*me, o Lord, I trust with thy grace, that shall neuer be verified in me. Any other kind of sinne might rather be obiected vnto me I deny it not; but certayne it is.* Non sedi cum concilio vanitatis, et cum iniqua gerentibus non introiui. *I haue not sit with the counsayl of vanity, and with those that work iniquity I haue not entred: I haue not that perfection of life which I ought to haue; I haue not that perfect healthfull estate of my mind, and hart; I haue not that peace of conscience that I desire; all this I graunt, o my Lord is most true.* Non est sanitas in carne mea, non est pax ossibus meis; *there is no health in my flesh, my bones haue no peace, but yet I must still say,* cum iniqua gerentibus non introui: *with those that work iniquity I haue not entred. Some haue desired to treat with me, and some vain*

*glorious*

*glorious people haue sought my friendship, some that cannot speake a good word, eyther of thee or their neighbour, but I shall make good that which I haue said.* Non habitabit in medio domus meæ qui facit superbiam, qui loqutur iniqua non direxit in conspectu oculorum meorum, *he that doth proudly, hath not dwelt in the midst of my house, he that speaketh vniust things hath not directed in the sight of my eyes, o my God, I neither can digest, nor euer will such persons, as call euill good, & good euill; they shall neuer find me to take their part, that prefer the bitter of their own malitious, and heauy hart, before the sweete of thy holy conuersation, and esteeme the sweet of Diuin consolatiõ like the bitter of worldly delights.*

The eleauenth ys by way of Petition, *And therefore be thou pleased O my Lord, to admit me to thy friendship,*

*friendship, graunt me so much as thou seest needfull, and expedient for me, haue not respect to my vnworthynes, but to the desire I haue to please thee. Thou hast giuen me this desire to treat with thee, thy grace hath moued me to make a firme, and setled purpose, be thou my good Lord, and confirme me therein; graunt me thy grace to put yt in execution.*

The twelfth ys by way of Obsecration. *And ys o my God, thou wil: not graunt yt, in respect of my petition, which ys offered in this cold mãner, yet bestow yt vppon me, in respect that thy best beloued sonne doth aske yt most feruently in my behalf.* Respice. Respice in faciem Christi tui. *Behould, behould the face of thy Christ. I deserue yt not yt ys true, but thy beloued doth deserue yt, they be his merits that I offer vnto thee; by these I beseech thee, that thou wilt vouchsafe me this*

*grace, and that thou wilt admit me to thy friendship.* Respice in faciem Christi tui. *Looke vpon the face of thy Christ, who going to his passion deserued that thou shouldest bestow this fauour vpon me, when he did pray vnto thee so earnestly, that thou wouldest worke this in vs, that we might all become one thing with thee, as thou and he are one and the same thing.* That *art of desire which then thy Christ produced, that act of charity, which then thy diuine sonne shewed towards vs, that act of religion, and of humility which he then performed, beseeching thee to bestow this grace vpon vs, o eternall father how much did it merit? By that merit therefore, graunt it vnto me, o Lord I beseech thee, & permit me ofte to treat with thee as I desire.* Respice, Respice in faciem Christi tui: *Behold behold the face of thy Christ.*

The thirtenth is by way of Con-

Cõfidence, *I see well o my Lord, it is thy pleasure to make me expect for this grace, but for all that I will not dispayre to attaine it; I hope well, and wilbe hopefull in thy goodnes whilest I breath, I know well that* Non in prepetuum iras ceris, neq; in æternum cõminaberis: *Thou wilt not be angry for euer, nor wilt thou euer threaten, I haue deserued, & doe yet deserue that thou shouldest be hard in graunting me this fauour, but thou o Lord* non in perpetuum iras ceris, *Thou art not angry alwaies, therefore I trust I shall obtayn that which I desire. Heretofore thou hast threatned, thou hast made me afraid, thou hast said, thou wouldest rather punish me thẽ fauour me, but* non in æternum comminaberis, *that thou wilt not for euer threaten.*

The fourteenth is by way of Doubt, *But what doe I know the intentiõ of God may be? How many times hath he threatned me inwardly by*

*by way of remorse of conſcience, that for my many defects, he would deprive me of the ſweete comforts of his Diuine conuerſation; if I did not correct and amend thoſe my defects, and* de facto *ſomtimes deprived me of them? Now if ſuch be his will at this preſent, who ſhall be able to help me, that I may then be admitted to his preſence, and to treat with his Diuine maieſty?* Quis mihi tribuat vt inveniam illũ, & veniam vſq; ad ſolium eius? *VVho can grant me that I may find him, and come vnto his throne? I for my part cannot tell. To arriue vnto the converſation with God, and to the conſolations of that quiet which ye enioyed by treating with him, o what wings may be thought ſufficient? and who can euer help me to them?* Quis dabit mihi pennas vt columbæ, & volabo, & requieſcum? *VVho will giue me the wings as of a doue, and I*

*will fly, and rest? None assuredly can doe yt, but God himself, who now vpon iust reason doth shew him-self hard vnto me.*

The fifteenth ys by way of Exhortation. *But yet doubt thou not O my soul.* Reuela Domino viam tuam, & spera in eo, & ipse faciet. *Reuele thy way vnto our Lord, and hope in him, and he will doe yt. He vseth to inuite those vnto him, who fly from him, and canst thou doubt, that he will receaue thee, that desirest nothing els, but to loue him, and serue him? Beginne thou to take as much delight in him as thou canst, and doe not feare, but he will graunt thee in fit tyme as much as thou desirest.* Delectare, delectare in Domino, et dabit tibi petitiones cordis tui: *Be delighted, be delighted in our Lord, and he will giue thee the petitions of thy hart.*

The sixteenth ys by way of Com-

Comfort; *And if peraduenture he make some stay in granting thee this grace, be not thou for all that any thing desmayd, for such is his manner of proceeding: so he is accustomed to doe, that his fauours may be so much the more esteemed, by how much they are obtayned with greater, and more feruent desires. How long did the prophet expect, when he said,* Expectans, expectaui Dominum. *Expecting, I expected our Lord, & he concluded the psalme with.* Deus meus ne tardaueris; *my God be not slack? how much did Christ himselfe expect, who was permitted to make his prayer three times, before the Angell came to bring him cõfort? Doe thou therefore take courage in like mãner.* Expecta Dominum, et custodi viam eius; *Expect our Lord, & keep his way. But this is one important poynt, that thou beginne to worke conformably vnto his holy will, and the*

*thou maiest securely expect, not only that he wil graũt thee the force to raise thy self vnto him, but that he wil graunt thee so much fauour, that he wil come himself vnto thee.* Therefore si moram fecerit expecta eum, quia veniens veniet et non tardabit, *if he make stay, expect him, for comming he wil come, and wil not stay.*

The seauentinth is by way of Communication. *So wil I doe o my gratious Lord, I wil expect thee with patiẽce, I wil hope thou wilt come at lenght. I wil not distrust if thou make some stay. dispose of me in the meane time as shal please thee. But what thing is it then thou requirest I should doe for my better dispositiõ to receaue thee, or to make me fit to be raised to heauen, there to treat with thee? Thy holy Prophet demaunded of thee, who should dwel with thee in thy pallace.* Domine quis habitabit in tabernaculo

tuo? *Lord who shal dwel in thy tabernacle? I doe not aske, who shall be worthy to dwell there, but it sufficeth me to know at this present who may be admitted for some litle time to repose in the holy mount of Contemplation of thee!* Quis requiescet? Quis requiescet in monte sancto tuo? *who shal rest, who shal rest in thy holy hill? Goe to, I perceiue it already, I perceaue o my Lord, what thy answer wilbe.* Qui ingreditur sine macula, et operatur justitiam: *he that worketh with spot, and worketh iustice. I know it o my Lord, I know it,* Innocens manibus, et mundo corde, *the innocent of hands, & of cleane hart. This is the thing thou requirest of me, that my exteriour works, which are signified by my hands be holy, and that my interiour thoughts, designed by my hart, be chast, and pure.* Qui ingreditur sine macula, *he that walketh without*

*spot.*

*spot. without blemish thou wilt haue me, and without defect, thou requirest that I should be pure both within, and without. If I wil treat with thee.*

The eighteenth is by way of Praise, or Laudes. *And in deed what other condition couldest thou require of him whome thou meanest to make thy freend but purity, thou being purity it self? What other thing coudest thou desire at my hands thou that art a glasse without staine or spot.* Candor lucis æternæ, *the brightnes of eternall light, a light most shining bright, without mixture of any darknes, a spirit, & act most pure? well was it said by thy most blessed sonne.* Beati mundo corde, quoniam ipsi deum videbunt. *Blessed are the cleane of hart for they shall see God. For the holy Prophet well knew, what they nature was, how perfect how farr frõ compositiõ of any matter, be it neuer so pure or mixtur of any*

*thing whatsoeuer. And how much more cleare is it thē the clearest cristal, how much more shining then the sunne it self? and therefore he required, that he that would behold thee, should with the purity of his hart, proportion himself the best he could, to that infinit purity, and brightnes he was to veiw; So that I cannot but yeld due praises vnto thy maiesty, for that thou doest require at my hands this purity of works, and cleānes of thoughts, if I wil raise vp my hart to treat with thee.*

The nintenth is by way of Benediction. *Blessed be thou o my Lord a thousand, thousand times, blessed be thou o my God, aswel for that thou doest so much loue purity, and sanctity of life, that thou doest only graunt thervnto accesse vnto thy self, as also for that thou doest teach me, that I labour to procure it, if I desire to become thy friend.* Benedictus Dominus Deus

us meus, qui doces manus meas ad prælium. *Blessed my Lord God, who doest teach my hands to fight against the impurity of thoughts, against the vanity of workes, against euil intentions and against imperfect actions* Benedictus Dominus Deus meus. *Blessed my Lord, my God.*

The twentith is by way of Reprehension. *But thou o my soul what doest thou al this while, foolish, and malitious as thou art? how often hath this thy heauenly master taught thee alredy the same doctrine? and thou by thy sluggish slouth, as to say more plainly that which is true, by thy most peruerse, and croked disposition thou wouldest neuer vnderstand it, or rather, thou wouldest neuer attend sufficiently, that thou mightest conceaue it rightly? How oftentimes hath he said vnto thee in thy hart, that thou hadst not so right intentiõ in*

*thy workes as thou shouldest haue? How often hath he obiected vnto thee th thy thoughts, and desires were not pur and cleane? but impure, & mixed wi falshood, and doublenes? For although thou didst affirme that thou hadst a d sire to attend to Gods seruice, and tre ting with his Diuine maiesty, and banish from thee al other things th might hinder thee from so doing, th hadst notwithstanding other designe ments in thy hart.*

The twentith one is by wa of Prosopopeia, or suppositiõ a person induced to speak. B this had beene a lesse euel, if it had ha ned only at such times, as thou hadst r receeued so much light, and so many ther fauours from almighty God; but t worst is, that his most wise, and alse ing eye, discouereth plainely euen to t bower, that thou art the same that th wert before. Harken, harken what

sai

*faith to thee, at this present complay-*
*ning of thee.* Thou *sonne of Man, or ra-*
*ther thou sonne of God, for so in deed I*
*haue loued thee like my child, and haue*
*cherished thee like my child, and haue*
*conserued thee like a thing of mine,*
*euen like the sight of mine eye,* vt quid
diligis vanitatem, & quæris mẽ-
dacium? *why doest thou loue vanity,*
*and seeke a ly?* Thou *saist in deed thou*
*wilt often treat with me: that thou wilt*
*haue nothing to doe, with any but with*
*me, that thou wilt put al thy delight in*
*standing in my presence, that thou*
*desirest to haue me for thy father, thy*
*mother, thy master, thy friend, thy belo-*
*ued, thy meat thy glory, and breefely al:*
*but for al this I see, that* deligis vani-
tatem, et quæris mendatium,
*thou loueſt vanity & seekest a ly. What*
*is it els to liue to be esteemed good and*
*holy, which thou doest joyn with the*
*desire to treat with me, but,* diligere

vanitatem *to loue vanity? what els to haue a wil that others speak wel of thee and say thou art a saint, but* quærere mendacium, *to seeke a ly? take away therefore, cast from thee this iniquity out of thy desires, if thou wilt that I accept thee: take vnto thee the pure desire of my glory for scope of thy affections, if thou desire that I assist thee to attayn them.*

The to and twentith is by way of Menacing, or threatning, *Did not I tel thee, o peruerse soule, that thou knowest not how to cast from thee the impurity which thou hast in thy desires, and that thou hast alwaies some other designes, although thou say thou wilt haue no other but according to the wil of God? And when wilt thou once resolue to doe as thou oughtest? when wilt thou vnderstand, and be made throughly capable; that*

God

*God wil not admit any company in thy hart together with himself? Thou must not think, that he is like to Dagon, who accepted willingly the ark of God to be with him in his temple; no, he is like to the arke, which could not suffer that Dagon should stand and rest vnmayned in his presence. he, He alone sufficeth to fil thy hart, and many thousand harts, and to content them fully, why doest thou not then as yet vnderstand this verity, and doest not thou remember that God doth possesse thee only?* Intellige, intellige hæc qui obliuiscris deum, nequando rapiat, et non sit qui eripiat. *Vnderstand, vnderstand these things, thou that forgetest God, least sometime he take thee violently, and there be none to deliuer thee. Certayn it is, that if thou doest not performe thy duty, he wil take thee, and chastice thee according to thy merits, and then*

*none shal be able to deliuer thee out of his hands. He wil take from thee al thy spiritual light which he hath giuē thee, he will take fró thee the feruour which he doth graunt thee in time of praier, he will withdraw from thee those particular helps which he doth therefore giue thee, that thou maiest serue him perfectly.* Intellige, Intellige hæc qui obliuisceris deum, *vnderstand vnderstand these things thou that forgettest God, I tel thee that* nisi conuersus fueris, *vnlesse thou be conuerted from the loue of earthly things, and of thy own estimatiō, vnto the pure loue of his diuine maiesty,* gladium suum vibrabit, *he wil shake his sword, he hath already bent the bow of his wrath,* arcum suum tetendit, & parauit illum, *and hath prepared it against thee, as against one that seemeth to mock him, offering thy self as ready to ioyne friendship with him, and not casting*

*casting from thee those things which doe hinder that friendship.*

The three and twentith is by way of Vituperiú, or disgrace. *And art not thou then ashamed, stil to aske the graces, and fauouers of God, and to aspire stil to his friendship, seeing that thou findest thy self, to be stil a new to begine in the conquest of thy imperfections, and of those impediments of self estimation, and affection to earthly creaturs? A goodly matter it seemeth to be, to make shew in words, as though one were free from earthly, and carnal affections, and to be in deed more ful of them then euer before. A wise thing it is to invite God that he wil vouchsafe to come vnto thee, and then to take vp the lodging of thy hart before hand, affording entertaynment to his enemies. This is a trim matter of desiring to lift vp thy selfe to God, when as thou heapest euery day vpon thy back greater waights*

*of imperfections. This is indeed thy manner of proceding, & the way which thou lightest into euer and a none, and when thou hast done, thou doest please thy self, and deceiue thy self therin, as if by a good desire which thou hast, together with so many imperfections, thou wert already arriued to the third heauen.* Hæc via tua scandalum tibi. *This thy way a scandal vnto thee. These are thy proofes, and thy prouesse, & wel worthy indeed of a person, that makes shew as though thou wert spiritual,* & postea in ore tuo complacebis, *and afterward in thy mouth thou wilt take pleasure, flattering, & praising thy self, as though thou didst walk vprightly, and with great feruour in the way of heauen.*

The foure and twentith is by way of Zeale, *Be thou therfore now at lenght ashamed, and haue thy self in disdayn, for that liuing as thou doest, thou*

*thou darest yet ambitiously pretend the friendship of God. And why art thou silent then o my God? how canst thou endure to see so great bouldnes and arrogancy?* Deus quis similis tibi? *O God who is like to thee? what man in the world could endure to see continual iniuryes done to his face, and to see a vile worme preferred before him, and to see himself scorned, and derided by one that made shew to be his friend, and yet for al this to be patient, and not to speake a word in his owne cause?* Deus quis similis tibi? ne taceas, neq; compescaris Deus. *O my God, who is like to thee? hold not thy peace, nor be appeased o God. It is fit, o my Lord, thou giue me these chasticements which I deserue: let this be insteed of admitting me to treat with thee, to punish my temerity, and ouerbouldnes.* Ne taceas, neq; compescaris Deus, *hould not thy peace, nor be appeased o God.*

The

The fiue & twentith, by way of Humiliation, *I know very wel, I merite no lesse O my Lord my iudg. I know I am a worme, and not a man, & that like a worme I should be troden vpon by al men, & not once to be so hardy, as to offer like a man to treat with thee. And if notwithstanding thy maiesty wil be pleased, that yet I be a mã, yet I must freely confesse, that* sum opprobrium hominum, & abiectio plebis. *I am the reproch of men, and outcast of the people. For my daily imperfections, & for that I continually debase my self to earthly things & goe creeping vppon them, I doe make my self so much inferiour to men, that I doe not deserue to be called, by any other name, but the reproch of men and most vile outcast of the people, & therefore as such, I know right well, I rather deserue from thy maiesty chastisement then fauours.*

The six & twentih is by way of Narratiō. *But yet I cānot distrait of thy infinit goodnes, I doe hope notwithstanding thu my condition, temerity, and imperfections, thou wilt yet graunt me the fauour which I haue demāded, that I may be able, according to my purpose, to lift vp my mind oftentimes vnto thee. I remeber o my Lord, what benignity it hath pleased thee, to shew vnto me at other times. I know I haue beene intangled heretofore with greater sinnes. I know I haue had my hart more contrary vnto thee. I know I haue beene more plunged in the puddle of earthly desires, then, I hope through thy grace I am at thu present. And al thu I know notwithstanding withal, I did no sooner open my mouth to aske thee pardon, but thou didst graunt me the fauour. I may say with thy holy prepher, though in an other sence.* Os meum aperui, *I haue opened my mouth to de-*

*to demaund thy ayd*, & attraxi spiritum, *and I drew breath, and I receiued forthwith, not only help to be deliuered from my sinnes, but withal the spirit of deuotion, spiritual sweetnes, and internal ioy.*

The seauen & twentith is by way of Sollicitation. *Come now therfore once againe my Lord, & shew the same mercy to me as before. Come, come o my God, and my mercie, come, and make no stay, for woe vnto me if thou differ to graunt me thy grace. The Diuel standeth expecting to say vnto me, what great matter hopest thou for, by treating with God, perceauing what thou makest shew to respect me. I have the flesh also, that is apt to murmure, so that I oblige it to serue me seauen times a day in lifting vp my mind to thee, perceiuing thou makest no shew to regard my seruice, and seemest to have forgotten me. There is the world also*

*which offereth her present delights, & saith vnto me, that from thee o Lord I shal haue none, or very slowly afford ed. Therfore my good Lord make the world alyar, graũt: that my flesh, may not dare to speake any more in that behalf, and put the diuel to silẽce.* Come, come, veni Domine, & noli tardare. *Come o my Lord, and doe not stay.* Exurge Domine, quare obdormis? *Rise o my Lord, why doest thou sleep? no, no, I beseech thee o Lord, it is not now time to sleepe.* Exurge & ne repellas in finem. *Arise and doe not repel me for euer.*

The twẽtith eaight is by way of Quarrel, or Complaint. *And yet wilt thou stay o my God, wilt thou yet mak me expect thee, hauing shewed thy self ready to help me at other times? Giue me leue I beseech thee to speak somewhat freely to thee.* Quare faciem tuã auertis, *why doest thou turne*

*away*

*away thy face? knowest not thou o Lord that in the fauour of thy gratious face, consisteth al my good? knowest not thou, that the comfortable beames which proceed from thence, doe cleare, & lighten al the clouds of my hart? Doest thou not know, that the only aspect thereof, doth set me al on fire, and inflame me with loue?* Quare faciem tuam auertis, obliuisceris inopiæ nostræ? *why doest thou turne away thy face, thou doest forget my pouerty? O how great is this pouerty I am in? O how needy is my soule? O how barren is my hart, & depriued of al kind of good?* Quare obliuisceris inopiæ meæ & tribulationis meæ? *why doest thou forget my pouerty, and my tribulation? Doth it seeme vnto thee, o Lord, a smal tribulation to be depriued of thee? to be reiected by thee? and to find thee cruel towards me? O my Lord, I wil speake freely,* Clamo & non exaudis;

eraudis; I *cry out*, *and thou doest not heare me.* Sto & non respicis me. *I stand*, *and thou doest not looke vpon me*, mutatus es mihi in crudelem: *thou art become cruel towards me. And yet this is not a time for that māner of proceeding, because my presēt necessity is to to great. Come then come o my Lord.* Domine quando respicies? *Lord when wilt thou looke vpon me?*

The nine and twentieth is by way of Rendring thanks. *But thou o Lord art goodnes it self most benigne, and louing. I now feele within me, thou doest not only condiscend to treat with me, but rather thou doest invit me. It seemes to me I heare thee say with thy wonted charity.* Ecce adsum; *Behould I am present.* Veni cito. *Come quickly. O Diuine* ecce o ecce adsum: o ecce adsum, *in most fit time:* o ecce adsum *most desired;*

*sired. O most beloued* veni cito: o veni cito *most ioyful, most ioyful, and diuine: O what thanks shal I render thee, o my gratious Lord, for so great and prompt benignity? what words may suffice to shew the mind, and desire I haue to yeald thee due thanks, seeing that indeed I haue no power to doe it in affect? Accept therfore o Lord for this time my iteratiõ of that thanks giuing which thy best beloued sonne did vse, when he rayſed Lazarus from death to life.* Pater gratias ago tibi quoniam audisti me. *Father I giue thee thanks that thou hast heard me. If thou regardest the sound of these words, and him that pronounceth them, they are not sufficient to yeald thee the thankes which thou deseruest, but if thou doe acknowledg them, and accept them as the wordes of thy best beloued sonne directed vnto thee, and vnited now to that affectiõ with which*

*bethen did vtter them, I know they wil content thee. Accept them therfore as such o my God, for as such with the good leaue of the same thy diuine sonne I doe offerr, and present them.*

The Thirtith is by way of Invitation. *And you o blessed Angills, and holy Saints inhabitants of heauen, wil you not ayd me to performe worthely this duty of thanksgiuing to your God, and mine, so ful of al benignity? our Sauiour is wel pleased, that I doe offer to his euer blessed father that thanksgiuing which he himself did offer, whilest he liued here amongst vs. Be you therfore pleased to ioyne with me, & assist me to pay this duty, which I desire to perform vnto my God. Doe you also thanke him for me, with that affection which you know wel how to vse, for the greater honour of his diuine maiesty, and of his infinit greatnes.*

*Let*

*Let those words resound more new then euer*, Sanctus, Sanctus, Sanctus, Dominus Deus sabaoth, *Holy Holy Holy Lord God of sabaoth.* Benedicite Angeli Domini Domino, laudate, & superexaltate eum in sæcula. *You Angels of our Lord, blesse our Lord, praise, and superexalt him for euer.* Benedicite serui Domini Domino. *You seruants of our Lord blesse our Lord.* Benedicite sancti Domini Domino, laudate, & superexaltate eum in sæcula. *You saints of our Lord, blesse our Lord, praise, and superexalt him for euer. Doe it, doe it o you blessed Angels, and saints, continue to doe for euer, but now performe it in particular. It wil redoune to your honour in some sort, that God doe graunt me this special fauour, that I may treat with him, that I may often lift vp my mind vnto him, and enter into a straight league of friendship*

*with*

*with him: for first it belongeth to the honour of the subiects that their Lord, and master be honoured of many, and then also because it is an honour to any persone, when that which the person doth is approued by others by performing the like acts. I desire to honour almighty God as you doe. I haue the purpose to doe that which you doe continually, at least sometimes in the day, according as my weaknes and frailty wil permit. Seing therefore my desire is to honoure you as I can, doe you assist me (seeing you doe it much better) in yealding due thankes to his diuine maiesty, for the fauours he doth graunt me.*

In this manner may the affects, which we speake of, whē they are felt in meditation be dilated, and continued, or raised, when they are not felt, as hath been said before. And it must be marked that it is not necessa-

ry to

ry to proceed by the order of the alphabet, as these manners of delating were first set doun, nor yet with the order obserued in this practical vse, but the person may choose, & vse now this, now that, according as it shal seeme most commodious vnto him: Yea and he may in the selfsame māner of dilating of any one affection, vse often any one of the manners alleadged. As in the vse of that which is now proposed, after the foresaid manner, concluding the exercise with the last colloquium directed to God the father, according as shal now be set doune, he may resume again the precedent manners of dilating by way of *Rendring thanks, of oblation, of Purpose, of simple petition, and of Obsecration*, speaking these

or more affectuous words. *Behold o most benigne father, most merciful, and loving, & most liberal, thou that art al charity, euen charity it self, behold how al thy deere and beloued courtiers doe giue thee thankes for me. Behold how thy best beloued sonne, is wel pleased that I offer his owne words of thanksgiuing for the light it hath pleased thee to giue me of knowing the necessity I haue to lift vp my mind oftē vnto thee, and for the desire thou hast kindled in my hart, of performing it at least seauen times a day, and for the hope which thy goodnes hath graunted me to performe it, notwithstanding the contradiction of my flesh, and the importune troubles, and temptations of the diuel, and for the facility which in thy mercie thou shewest to admit me to thy presence, as often as I wil come. Accept therfor, o Lord, al these thanks which I offer vnto thee, and together*

with these, one poore vnworthy mi
in these few words of my owne. I tha
thee, o my God, as much as my pow
and knowledg is able, I praise & bles
thee. And that it may appeare I inte
to doe it in good earnest, I offer thee
new my whole self, most ready to pe
forme, al that it hath pleased thee to in
spire me, and shewed me to be thy wi
I purpose a fresh with the greatest st
bility that I can, to vse al diligence
making good the promise now ma
vnto thee, and to procure to my self th
great good, which must needs redou
vnto me by treating with thee. I purp
moreouer euery night to cal my self
account, how faithfully I haue obser
this my purpose, & if I find that I ha
fayled, not to let that errour past wi
out some pennaunce. But thou o mo
merciful father and my God, grau
me ability to execute al that I haue of-
fered vnto thee, seeing that without
thee,

thee, I cannot have so much as one good thought. Be thou present vnto me with thy grace, and then I shal easely performe any thing whatsoever. And if I doe not merit this so great a fauour (as most true it is I deserue it not) yet graũt it me I most humbly beseech thee for thy own infinit goodnes, and superabundant charity, for the infinit merits of thy only, and best beloued sonne, for the loue which thou bearest to the B. Virgin Mary, thy best beloued spouse, and our most benigne mother, for the merits of so many holy Angels, and glorious saints, who of their charity are desirous that I may be enabled by their means to obtaine that which I here request, and wherof I haue so great necessity. And I doe here once againe offer my self most ready, and desirous to vndertake, and performe what thing soeuer for thy greater glory, & the honour of thy nãe, o my God, my father, my King, my

*Lord, my mercy, who liuest, and reignest for euer.* Pater noster.

Lastly it is good to know that in this manner he is to proceed, when he wil meditate by way of affects (as some doe vse to cal it, though improperly) or whē he doth meditat as some others doe say by way of Loue, or by way of Feare, or of Presuming, or of Hope, or of Compassion, or of Inuitatiō, or of Compunction, or in any other manner; for in fine it is no other but to propose vnto himself for the end of his discourse (be it as long, or as short as it wil) or at least for the end of his apprehension (if he desire not to discourse, but only to apprehend the matter) the raising, and dilatation of the affect of loue, or of feare &c. the which he may with

with great facility performe, by these thirty waies of dilating, which I haue here set down for the commodity of him that wil vse them.

It is also to be noted, in this matter of mouing, and dilating the affects that it doth greatly help, to introduce in any of the forsaid manners, the wordes or sentēces which in reading one shal find in holy Scripture and in the bookes of Saints, such especially as are ful of affects, (to which end I haue put in each one of the forsaid māners, some passages of the holy Scripture for an example, accōmodating it to the matter as I might, whē I could not apply it so properly as I would) especially if he feele deuotiō in any particuler word, he may then repeat the same a-

againe and againe, as S. Augustine vsed to doe, saing. *Sero te amaui pulchritudo tam antiqua et noua, sero te amaui, I haue loued thee tolate, o beauty both ancient, and new, I haue loued thee to late.* And as Dauid, when he iterated those wordes twice ouer. *Paratum cor meum Deus, paratum cor meum, my hart is ready o God, my hart is ready.* And at other times, when he did sollicite almighty God, or felt any extraordinary affect, as may be seene in sundry of the examples before alleadged. And this may also be done when the person eyther by the instinct of the holy Ghost, or of himself shal haue spoken any thing which containeth some like affect to those which he hath found in the writings of Saints.

### The moderation to be vsed in the forsaid exercise of the powers.

IT must be here carefully obserued that in exercising the affections, in descoursing, vsing the memory, and imagination, finally in al the actions of fruitful meditation, it is needful that the person haue care that he hurt not his breast, nor head by vsing to much violence: for besides the corporal hurt, there follow after many spiritual damages, as a certayn languor, and remisnes in meditation for feare of hurting himself a new, acertain coldnesse, and inefficacy of the affections, litle disposition to receiue the seedes of diuine inspirations, & influences, leauing of easely the

exercise of meditation, either of his own accord, or els by the counsel and ordinannce of spiritual persõs, & the like. He shal therfore avoid these dangers by proceeding sweetely in meditation, as the masters of spiritual life are wont to teach. Therfore if experiẽce doe not deceue vs (besides those rules which are vsually explicated as it were by negation,) which are that he vse not violẽce to himself, that he doe not as it were bind in his breast, that he doe not strain out teares, that he remaine not with to intense an actuation) it may be esteemed a fit & sweete manner of proceeding in this matter of meditation, if we apply so much diligence in this exercise, as is ordinarily vsed in talking with some person of worth

worth & quality; or els in making ſome diſcourſe in a publick place, and there is no more to be ſought for, if God, who diſpoſeth al things ſweetely, doe not cal vs with his grace, & help vnto a greater applycatiõ. The reaſon hereof is, that ſeing we ought in this buſines to obſerue two things only, to wit, that the memory, vnderſtanding, wil, and imagination be wel exerciſed, & that this may be dõe with ſweetnes, & without detriment of our health, of which both the one, and the other ſhalbe wel performed, ſo that we apply in our meditation the aboue named attention. For we ſee by experience, that when one talkes with ſome perſonage of reſpect, or makes ſome diſcourſe in publick, he

exercises wel the imagination, houlding it there firme, where he fixed it at the beginning of his discourse, and that without distraction he makes good vse of his memory, calling to mind al that he purposed to say, that he vseth perfectly his vnderstanding, discoursing fitly, connecting the antecedent things with the consequent, cutting of the superfluous, speaking eloquently; &c. And that he vseth his wil in the best manner of al, now mouing himself to intreat, now to giue thankes, now to demaund, then to be moued, and sometimes offering himself. &c. Morouer it is foūd by experiēce, that a man in the end of such a discourse, finds himself so strong, & vigorous, that without hurting any way

eyther

eyther head or breast, he could prosecute his discourse longer if he would. Which if it happē often times, euen when one makes a discourse vppon a sodaine, and without premeditation in the manner aforsaid, without al doubt, eyther after the same manner, or happely better, it wil come to passe in time of meditation, where a mā speaketh eyther with himself, or with God &c. especially the preparations aboue explicated hauing gone before. Moreouer in meditation man hath Gods diuine wisdome to assist him, which teacheth him sweetly, but moues him more sweetely: yea the person himself, for the most part, hauing so much knowledg of the most secret receptacles of his own

hart, and of his ſpiritual neceſſityes by the meanes of examen of conſcience, and by reaſon of ſpiritual bookes, be hearing of ſermons, and exhortations, hath learned after ſome ſort how to talk with God almighty, how his diuine maieſty, is ready to ſuccour mens neceſſities, and how he himſelf doth incite them to demaund grace of him: ſo that it doth not ſeeme there can be found a caſe in which the perſon, comming to his meditatiõ, as hath been ſaid, ſhal not performe it as he ought to doe.

True it is that in diſcourſing with ſome perſon of reſpect, & in publick, the ſenſible obiect there preſent, helps not a litle, that the diſcourſe may proue good, which it ſeemes cannot hap-

happē so wel to vs in meditation, where the person of God, or of any other, with whom man speaketh is not represented as an obiect truly sensible, but only imagined or conceaued by faith: yet neuertheleſſe, it is also true, that if some diligence be vsed in such imagination or cōceit, it doth ordinarily remain so fixed, that sometimes it wanteth lide of the presence, and vision of the sensible obiect, especially seing that this obiect sometimes, eyther by it self, or for the connexion with some other thing, yeelds easely occasion of distraction, which the person of God wel conceiued in the imagination, ordinarily doth not, but rather with a certayne reuerence, and holy horrour, causeth also true, and respectiue

pectiue attention, especially, if it be accompãed, as Saint Basill would haue it, with a solide mortification of the phantasy, which of his owne nature is to much inclyned to wander.

### *The last Colloquiums, or speaches of meditation.*

Although in vsing the aforsaid manners to moue, and dilate the affections one haue proceeded by way of *Colloquiũs*, the which may be vsed in any part of the meditatiõ according as the affection is moued, or as he desires to moue himself by the help thereof, sometimes yealding thanks to God, sometimes offering himself vnto his maiesty, now asking some particular grace, thẽ yea-

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ding himſelf culpable of ſome defect, and crauing pardon for the ſame, at other times communicating his affayres with God, and asking his counſayle or helpe for the good performance of them, & other whiles extolling the infinit mercie of God; to be ſhort, following the affection he then hath, and treating with the diuine goodnes, or with our bleſſed Lady, or the holy Saints, or with any other creature, or with himſelf in any of the manners before ſpecified, according as he findeth in himſelf eyther conſolation, or deſolation, or as he deſireth, this or that vertue, or as he would determine of his māner of life by one way or other, and according as he deſireth to moue himſelf to ſorow or ioy an-

answerable to the matter of his meditation &c.

Notwithstanding al this, towards the end of his meditatiõ he must make a new, eyther one, or more colloquiums, according as his present deuotion shal moue, and direct him, and those he shal conclude with some vocal praier which maks to the same purpose, as the *Pater noster*, when he speakes to God the father, or *Anima Christi*, whē his speach hath byn to God the sonne, or *veni creator* when he hath treated with God the holy Ghost, or *Aue Maria* when the Colloquium hath beene to the B. Virgin, or the psalme *Benedicite omnia opera Domini Domino*, whē his last speach hath beene made to creatures; or finally the psalme *Benedic anima mea Domino*,

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when he hath discourſed with himſelf. For withal theſe different perſones or things the Colloquium may be made, conforming the ſame to the matter, and to the affection of him that doth meditate.

Yet is it very true, that the laſt of al, which ſhal ſerue for the conclusion of the meditation, & a reſpectiue departure from that great Lord of whom he hath had ſo eaſy audience, and ſo good entertainement ought to be made to the deuine maieſty, & cōcluded with *Pater noſter*, ſeeing the other Colloquiums, which are made to Saintes, or to creatures eyther ſerue to moue and dilate the affects, as hath been ſaid, or to obtayne ſome grace by meanes of theyr interceſſion, whereas the other

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which is made to God, besides the motion of the affect, and the impetration of grace, doth also serue, as is before said to take ones leaue, and depart in decent manner from the presence of God, to whom he presented himself in the beginning of meditation.

And this last Colloquiũ should ordinarily be made by way of *Thanksgiuing*, of *Oblation*, and of *Petition*, somtimes taking vpon him the person of a seruãt that speakes to his Lord, & master, sometimes of a child that treates with his father, sometimes of a friend that commoneth, and conferreth with an other, somtimes of a spouse that discourseth with her spouse & husband, somtime of a guilty person that makes humble inter-

tercession to his iudg, or finally as shal serue most to the purpose of the meditatiō he hath made, and of the affection he feeleth, and as the holy Ghost shal then in particuler direct him.

Note also that in our Colloquiums is the fittest time to commend to God, & his Saints those things which the person doth vse, or desire to commend, or ought so to doe, eyther of his own accord, or by the intreaty, or appoyntment of others, especially seeing that the affectuous meditation of diuine matters hauing gone before, he shal aske those graces with so much more affect, and so much the more easely, obtayn them at Gods hands.

Last of al departing from the place of prayer, let him make

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an inward,& outward reuerẽce to God almighty, from whose worthy conuersation he then departs, yet with a mind to renew sometimes in the day the memory of that which hath passed betweene him, & Gods deuine maiesty, *vt reliquiæ cogitationum diem festum agant Domino*, that the Reliques of those holy thoughts may serue him to remayn as a continual, and festiual banquet.

## WHAT IS TO BE DONE AFTER MEDITATION.

### Chap. III.

*The examination of the manner which hath beene vsed in meditation.*

THE meditation being ended (eyther sitting or walking

ing, or in other manner as he wil himself) let the person examine how his meditation passed, and first, how he prepared himself, how he conceiued the presence of God, how he made the preparatiue praier, and the Preambles, after what manner he stirred his memory, his vnderstanding, will, and imagination in the progresse of his meditation, & finally how he made his Colloquiums, so that finding that al hath passed wel, he may learn to proceed stil after the same manner, yet stil indeuouring to perfitt the same more and more as he may. And if he find any thing hath succeeded il, let him correct that which is amisse.

## Of Distractions.

LEt him examine the Distractions he hath had in time of his meditation, and let him cõsider, whether they did proceed from his litle recollection or from the slender custody of his senses, and of his hart, or frõ the rising of any passiõ, or from the to much liberty he graunted to his phantasy to discourse where it list, eyther before or in the time of meditation itself, or els whether they were caused as thoughts cast in by the Divell, to hinder the fruits of his prayer, or perhaps permitted by God for the chastisemẽt of some fault of his, or for an admonition that he vse to keep himself more recollected, en

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more wary in the course of his life. And this done, let him make a ful purpose to vse al diligence that they come not to hinder him an other time, and let him resolue to take away, as much as he can being assisted with the grace of God, al the occasions, which any way depend vpon himself or his indeauours.

Then let him examine the remedyes he vsed to put from him such distractions, which remedyes for the most part should be, eyther to humble himself in the presence of almighty God: or to reprehend himself for such negligence, or to aske ayd from God against the violence done vnto him: or to apply the distraction it self to his purpose: or which is better to re-

returne with renewed, & greater attention then before vnto the matter he had in hand, making vse of that distraction, as a warning sent him, that he was not before sufficiently attētiue, and his thoughts not wel, & duly imployed about the meditation. Or els he may renew the presence of God, with greater efficacy and vigour thē before, or by any other way that the holy Ghost shal direct him, who is the best master & leader in meditation. And this is vnderstood of the remedys which are to be vsed in time of meditatiō, for before meditation these others may be vsed with greater fruit, which I wil now set downe.

The first is to endeuour to stād vnited with God as much

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and continually as he can by meanes of iaculatory praiers, of which kind many may be taken out of those places of Scripture, which I haue recited before in the manners of dilating our affects, or otherwise as his deuotion shal serue him.

The second not plung himself so farr into exteriour busines which he vndertaketh, eyther by his own free will, and election, or by obedience that he loose that peace, and tranquility of mind, which should be euer conserued so much as may be possible.

The third is, by reading somtimes in the day some spiritual booke such as is deuout, & simple, and rather made to nourish the affects of the will, then to satisfi the curiosity of the vnder-

ſtanding.

The fourth is by recommending our ſelf often times, but principally when we beginn meditation to our Angell guardian, that he may defend vs frõ any diſtracting motions, which the Diuell may offer to our vnderſtanding.

The fift is by flying any defect whatſoeuer though very litle, vnto which we are addicted, eſteeming, that if we doe not fly it, God for puniſhment therof, wil permit vs to haue diſtractions in our meditations.

The ſixt is by careful obſeruing thoſe things which were ſet down at the beginning of this treatice concerning both the remote, & more neere preparations.

The ſeaventh is by conceaving

ving as diligently, and as liuely as he can the perſence of God at the beginning of his meditation io the manner before explicated.

The eight is by repeating, & reiterating often times in the day his good thoughts, and feruent affections, which he had in the morning at the time of his meditation, which is a thing of great importãce for the manteyning, and cõtinuing himſelf in deuotion by the help of God: this repetition ſeruing to keep in the fire of deuotion already kyndled, as it doth conſerue a material fire, by caſting in now & thẽ wood, or other fewel into it: Beſides that, God almighty ſeing the indeavour, and holy force which the man doth vſe in ſo doing, is moued by his

owne goodnes to graunt him such recollection, and deuotion as he desireth.

### *Of Consolations.*

LEt him examine the consolations he hath had, seeking out the occasions of them, and giuing God thanks for them.

Now we must know that consolations doe consist. First in certayne inward motions, by meanes whereof man is brought to loue no creature, but for the Creators sake.

Secondly in teares springing from loue, or sorrow, or any other occasion rightly ordayned to the honour & glory of God.

Thirdly in the increase of hope, and charity.

Fourthly in al manner of ioy which

which ſets the ſoul on fire in the ſtudy of perfection.

Fiftly in diuine illumination, by which we vnderſtand, ſomwhat not known before, or els we apprehend better, and more clearely, that which we vnderſtand, and know already.

## Of Deſolations.

LEt him examine the deſolations, if he haue indured any, and let him ſearch out the occaſions, being ſorry for his fault, which happely he might haue committed about them, & let him make a full purpoſe of amendment.

By the name of deſolatiõ are vnderſtood. Firſt that which ſpreads yt ſelf like a vayle before the eyes of our ſoul, ſo that

it cãnot ſee thoſe things which appertayn to the glory of God, and our own perfections.

Secondly, that which doth trouble vs, and moue vs to the ſeeking of earthly and outward things.

Thirdly that which drawes vs to be diſtruſtful of attayning perfection, of making wel our praier, of knowing the wil of God, of perſeuering in the good we haue begunne.

Fourthly, that which driues away hope and charity.

Fiftly, that which brings the ſoul to a certayn tepidity, heauines, and a ſpiritual tedioufnes &c.

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## Of Fertility, & Aridity in time of praier.

LEt him mark, if he haue had plenty of discourse, and of matter, or els drynes in time of his prayer, and let him examine whether that drynes did proceed from any indisposition of his head; or rather from the litle endeauour he vsed to prepare himself; or whether from the matter it self which affourded no great varity of discouse; or whether perhaps from the chastisement of God, sent him for some secret pride, or to much confidence in himself: or some such other his defect: or finally from some impediment which the diuell did occasion, permetted by God for his grea-

ter humiliation: & let him purpose fully the amendment of any such fault so found out.

Now as for the fertility, let him obserue whether it did grow out of the particular concurse of help from God, to the end he may yeald condigne thanks: or els from the diligēce he vsed before his meditation, or in the time therof, to the end he may continue to vse the like endeuour; or els frō the vigour of his vnderstanding, to the end he may acknowledg it as the gift of God, and humble himself so much the more, and vse it with so much more diligence at other times: or whether frō the mistery it self as being ample, and copious, to retayn the greater conceit therof; or for that he did not obserue a set order

der in his meditation, but went as it were, leaping by digressions, frō one matter to an other, therby to temper, and reduce himself to some good order, although for a time that would rather hinder him from finding out any store of matter.

## Of the Lights.

HE shal also examine what lights he hath had in time of his prayer: the which were altogether eyther new, and not felt before, or els ancient, but renewed, and confirmed with more perspicuity. And he shal obserue whether they were ordinary, or extraordinary, whether conforme to his estate or otherwise; whether drawn out by discourse only with the or-

dinary fauour, and assistannce of God, or els receiued by particular gift frō his diuine goodnes: whether they were wel groūded or not so wel setled in his mind: whether they were only speculatiue or also practical &c. And he shal resolue to procure the best he can of that kind against his future meditatiōs, yealding humble thanks in the meāe time for those which it hath pleased the goodnes of God to bestow vpon him for the present.

By Lights, I doe here vnderstand a certayn cleare knowledg which we may haue of the goodnes, prouidence, mercie, & other perfections of God, and of the vertues, and perfections of the B. Virgin, and of the Saints: or els some liuely apprehen-

hensiõs, and knowledg which may be attayned of the beauty, necessity, vtility, delight &c. of vertue both in general, and in particular: of the vglynes, enormityes, and losses which are in sinnes, and vices &c. or finally certayn conclusions axions of spiritual life, out of which are vsually drawn, certayne poynts of doctrine very profitable, and helping much to the obtayning of perfection.

## Of Affections.

LEt him examine the affections he hath felt, and let him see of what sort they haue bene, whether vehement or moderate &c. how long they haue endured, how they haue beene stirred vp, and how continued,

to make vse at other tims of the same motiues, and wayes, to awaken, and stirr vp himself.

By the affections here named are vnderstood those eleauen, which commonly authours set down, and which may be seene in the tenth condition before recited to be considered about the persons, & those principally which are deuided before by the three wayes, *Purgatiue*, *Illuminatiue*, and *Vnitiue*.

### *Of Purposes, and Resolutions.*

LEt him examine the *Resolutiõs*, & *Purposes* he hath made, how many and of what manner they haue beene, whence they haue had theyr beginning; how solid, and effectual they were, and how conforme vnto his

his eſtate both in general, and particular; and how ſoone it be fit that they be put in prctaiſe &c. And then let him renew, & eſtabliſh them with a renewed ſenſe and vigour.

By *Reſolutions* we meane al the purpoſes, which are firmely ſet downe in time of meditation, of flying any thing in particular which eyther is vice, ſinne, or imperfection, or els hath connexion with ſome euil thing, eyther as a cauſe, or an effect therof: and ſo alſo the ſetled determinatiõs to imbrace or practice any acts of vertue, which tend towards perfection, or which in any ſort doe help to bind vs more to God, and help him more to attayne his end, which is to cõe to eternal happynes, in ſuch ſort and meaſure

as may be to Gods greater glory.

*Of the poynts worthy to be noted.*

LEt him note in a litle booke the things that haue occurred vnto him in time of his meditation, if he iudg them worthy, reducing thē al in as breefe manner as he can, to the three kinds last specified, to wit, *Lights*, *Affects*, and *Resolutions* which are the three fruits that ordinarily should be pretēded and sought for in meditation, as I haue before declared. True it is, that if there should happen any consolatiō, or desolatiō extraordinary, or any discourse that were very ample, & vnwōted, which easily could not be reduced to the three forsaid heads, he may then write down seperately so much

much therof as he shal iudg to be extraordinary & vnusual.

And it is to be noted, that the writing down of these foresaid poynts is very fruitful, eyther to serue for a Larom to awake, & raise him to yeald due thanks vnto God for fauours receiued: or els for a spurr to set him forward in the amendment of his life, & in walking the wayes of perfection, or els, that he may the better hereby yeald accoût to his spiritual father to secure himself the more from illusiõs: or els to serue himself in time of dearth, of such prouision: or finally for any other good end, accustomed by persons very spiritual, and wel grounded in vertue.

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*The Manner of noting the fruits.*

THe manner of noting these fruits may be like to these which follow, in which I wil breefly set down some fruits of the meditation which I haue set downe for an example in this treatise, vppon the Incarnotion of our Sauiour Christ, & conforme vnto the first mãner of dilating which I set down in the begining.

First, *I haue knowen that God out of his meare charity, did vouchsafe to fixe his merciful eyes vppon mankind.*

Secondly, *I did wel vnderstand, that it is fit for me to lift vp the eyes of my soule to God with the acts of loue and prayer, yea although I had not that need of him that I haue.*

Thirdly, *I did penetrate, that a*

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man ought not to esteeme any thing to be eyther so nessary, profitable, delightful, or honourable vnto him, as to lift vp his eyes often vnto God.

Fourthly, I did feele the affect of horrour, & anger against my own folly, & malice, that in time past I haue not vsed to lift vp my mind often vnto God.

Fiftly, I had a great desire, and much liuely hope to doe it for the time to come, with feruour & diligence notwithstanding any contradiction to the contrary whatsoeuer.

Sixtly, I did fully resolue to beginn & continue the custome of lifting vp my mind to God at least seauē times a day.

Seavēthly, I did set down a firme purpose to doe it, when I awake in the morning, when I begenn the first action after I am vp, when I goe to dinner, & when I rise from dinner, so also before, and after supper, and when I goe to bed.

Eightly, I haue resolued to examine

*mine my self carfully about this matter euery night, and finding my self fauly to doe pennance for it.*

Ninthly, *I haue found extraordinary consolation in offering my self to God as a peece of soft wax, and intreating him, that he would be pleased to looke vppō the face of his beloued sonne, who offered vp his acts of merit for my miserable soul &c.*

The fruits being noted in this manner, he shal a new yeald thanks to the goodnes of God for al his good successe, and let him procure to liue in such māner, as he hath beene taught by the diuine wisdome, vnto the which be al praise, & glory for al eternity. Amen.

THE

# THE PRACTISE OE APPLYING THE FIVE SENSES TO THE misteryes of Christ our Lord and o-thers.

## THE PROME.

FOR that al persons eyther cānot or els know not how to attend to the consideratiō of the misteryes of our Lord, & the Saints by way of meditation: and yet besides the great profit, which may be reaped by it, it is a thing very delightful, & convenient to lay before the eyes of our soul, as oft as we can, the admirable things of those per-

perſonages, whome we muſt haue for guids & maſters in our ſpiritual affayrs: And for that alſo thoſe who know how to meditate, being ſomtimes wearyed out, cãnot though it greeue them much, doe it with ſuch facility as they would: It hath ſeemed good vnto me after the practice of meditatiõ, to adioyn vnto it, the mãner of fruitful application of the fiue ſenſes vnto the ſame miſteryes by the operation of the phantaſy, ſeing ſo farr diſtant both from the time and place wherin they were wrought, cannot properly, and immediatly apply our ſenſes vnto them. And I am more eaſely induced to doe this, for that this exerciſe is fit for al kind of perſons, who haue not theyr imagination eyther wheake, or hin-

hindered, & for that it requires not so much labour, wherefor aswel these first sort of persons as the second may easely make vse of it. I add morouer, that it hath beene a thing very vsual to the saints to exercise themselues in the misteries of our Lord after this manner, as may be seene in theyr meditations, wherin somtimes they seeme to behold our Lord, the B. Virgin, the Angels, and other personages; somtimes they seeme to heare them speak; othertimes to fal down at theyr feet embracing, and kissing them; now to smel the stench of the stable, of Iudas foule feete, of the Moũt Caluary; then to tast the gaul, alloes, and vineger with Christ in his passion; and somtimes also the miraculous wine of Cana in Ga-

in Galilee, and performe other actiōs, very affectuous in themselues, and fit to stirr vp much deuotion in those who read them. It cannot be therfore, but a thing of great profit, to reduce to a short practise, that which ought to be done, for attayning to some degree of perfection in this kind of holy exercise.

Furthermore by the practice of this exercise, about imaginary obiects, one doth learne how to vse the pactice of applying morally vnto some spirituall end, that which he doth really see, heare, tast, smell, and touch in material things, which is a practice much vsed, & no lesse prayſed by holy Saints, and to be endeuoured by any that attēd to spiritual life. I will therfore cōtinue the same method,

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which I haue held in the practise going before, & wil deuide the whole into three heads, like vnto those, that so I may proced with the same facility, and clearenes.

WHAT

# WHAT IS TO BE DONE BEFORE THE APPLICATION OF SENSES.

## CHAP. I.

### *Preparations.*

BEsides the thing set down in tha first practise, which are also afte theyr māner pro per to this second, it is good that those persons who know how, and can exercise them selues in the misteryes of ou Lord, by way of meditation, haue first with some diligenc imployed the three powers o the soul, to wit, the memory vnderstanding and wil in th

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same mistery, to which he would now apply his senses & that he haue so meditated therron, that they be suerly possessed of al the persons Which are cõteyned therin, in al the wordes they speake or might speak, according to the decorum of the matter, and al the workes they did, or might doe agreable to the occurrance. But for those that cannot, or els know not how to meditate, it shal be wel done, eyther to read, or els to heare attẽtiuely once, or oftner the relation of that mistery, obseruing the number, and quality of the persõs, words, & workes, which are conteyned therin, that so theyr mind may be fully possessed of them al as hath already been said.

Secõdly he that would make

this application of senses, must so recollect himself at least for the space of a quarter of an hower before he beginne, that his senses be not distracted, nor busied as litle as is possible in any other obiects, that so he may be more ready to imploy them in the mistery which shalbe first proposed vnto them.

Thirdly, in the same time also let him endeavour to stirr vp in the mind some affections agreable vnto that mistery, eyther of desire, or loue, or ioy, or greefe, or others, considering also whether he intends to goe, what to doe, and with whom he meanes to speake &c.

WHAT

# WHAT IS TO BE DONE IN THE TIME OF APPLYICATION OF SENSES.

## CHAP. II.

### *The Presence of God, Preparatory prayer & Preludiums.*

HE shal doe al those things which haue beene said in the practise of meditation, before he consider the poynts, aswel in making his appearance before God with humility & reuerẽce, as also in making his preparatiue praier, & his three accustomed preambles: But if he make the application of senses vppon two or more misteryes at once,

it shalbe conuenient, to avoid the multiplicity of Preambles, to ioyn together the histories of al those diuerse misteryes, so to make one only first preamble, and to ioyn together those twoo, or more compositions of places; to make also one secōd, and finially to make al the petitiōs of diuers matters together, and to make on only third preamble, that so the mind may be prepared for al the proposed misteryes, as it ought to be.

*The exercise of the senses.*

HE shal beginn to apply the sense of sight, exercising it in seeing from hand to hand, al those persons, actions, things, &c. which are conteyned vnder the nature of his object.

iect. After let him apply the hearing, to the words, & other things proper to that sense: then the smelling, tasting, and touching, euery one about his proper obiect, going through them al, if he haue time and leasure so to doe.

### *The manner of exercising these senses.*

THe manner of performing this exercise is, that the person propose vnto himself somthing as though he verely then saw, or hard it, or did smiel it, taste it, or touch it: thē let him make some breefe discourse vpon it drawing out of it some spiritual fruit for himself, by motion of his wil. As for example, applying the senses to the misteryof the *Incarnation*, let him im-

agin the eternal father, who with much attention, and with a countenance ful of compassion beholds from heauen; mankind going hedlong into hell, which whē he hath seene with his imagination, let him frame with his vnderstāding this discourse.

*It is not vsual to behould so firmly any thing, vnlesse it be eyther pleasant, or much esteemed of the beholders, neither doth any vse to shew compassion if he haue not a very charitable, and flexible hart; seing therfore that God behoulds men with such attention, and with so merciful a countenaunce, it is a signe he loues them, that he takes pleasure in them, and that theyr miseryes touch him neere in his compassion.* Which short discourse being made, let him ioyne to it his wil by the way of Admiratiō. *VVhat*

*det*

*doe I therefore that I settle not my mind to behold almighty God? that I loue him not? that I take not pleasure in his infinit goodnes? Is it possible, that if he moue himself to compassion at the misery wherin I now find my self through my sinnes committed, that I am not moued at the same misery of mine, & that I procure not to raise my self out of this so great a misery by pennaunce and loue of him, who takes so great care of me most miserable creature?*

Then let him enlarg his affectiō by way of good purposes and resolution. *No no it shal not be so hereafter, for that henceforth, I wil most seriously imploy al my study in loving so benigne a Lord, and in flying far from the occasions of such misery, and not to turne the compassionate sight of God quite away from me, but that hereafter he may behould me for some other motiue.*

When he shal haue done thus about one thing that he hath seene, let him passe on to see or heare, smel, taste or touch an other; and let him in like manner make thereon some breefe discourse, and moue his affection, according to the manners set down in the first practice, and as he hath seene in the example here set down; & so from hand to hād, he shal passe ouer al those things, which are conteyned vnder the obiects of the senses, making theron his reflexion at the end, as it hath beene sayd, that this exercise be not only a delightful entertaynment, but withal a fruitful operation.

Neither is it needful in this sort of exercise to trouble ones self in searching out many reasons, or to r esent sundry motiues

tiues to the wil to awake the affections, because for the most part the only representation of the obiects, vnto which the senses shalbe applyed, with the only help of such a smal discourse as was now set downe for an example, wilbe sufficient to moue it, especially when vpon the same matter there hath beene vsed before some meditatiō by way of discourse, for then the wil is easely moued, by remembrance of those motiues, which the vnderstanding before proposed vnto it.

But if for al this the wil should resist, and appeare hard to be moued, then shal it doe wel to propound vnto it some of the motiues specified in the first practice of meditation. But yet it must so be done, that we be

mindful to vse them, with as much breuity as may be, to the end this exercise of applying the senses be not changed into a meditation by way of discourse.

*The obiect of the senses. And first of the sight.*

NOw for that he, who shal exercise himself in this applicatiō of senses may not want matter, as it hath beene sayd in the other practice, wherein the vnderstāding might rest it self, about the persons, wordes, and workes, it shal be wel done to set downe also that, which the senses must attend vnto, so to be continually busied in gathering from theyr obiects some spirtual fruit.

The

The eye therefore may behold, first the colour, whether it be white or black, red or blew &c.

Secondly the light, whether much or litle, very cleare or els somewhat obscure: whether hindred by some cloud, or of some thing els, or not hindred at al: whether it proceede from the sunne, moone, stars, the fire, or from some iewel &c. If natural or supernatural; if continual or interrupted.

Thirdly the figure or forme, whether round, triangle, or quadrangle &c. if playn, hollow, or arched.

Fourthly The quantity; whether great or litle, long or short, grosse or slender, large or streight, equal or vnequal.

Fiftly the number, whether

twoo, three, foure &c. if odd, or euen, greater or lesse.

Sixtly the motion, whether vpward, or downward, forward or backward; to the right hād or the left; if streight, crooked, in a perfect round, or not; if swift or slow; if continual or interrupted; if stil of the same fashion or of diuers; if natural violent, or supernatural.

Seauēthly the quietnes; whether in part or in al; if continued or brokē of, natural or violent; long or short; if desired & sought for, or had by chaunce.

Eightly the distannce, whether much or litle, natural or artificial, stil of one manner or of diuers.

Ninthly the scituation, whether vpright, or lying along; sitting or kneeling; if with the face

vp-

vpward, or downward; if natural or no; if voluntary, or forced; if decent or vndecent; if commodious or discõmodious.

Tenthly the quality of the obiect, whether rough or smooth; if transparent, or hindering the light; if liquid or solid, fayre or foule, like or vnlike &c.

## Of the hearing

THe eare doth heare. First the voice whether it be natural or no, high or low, proper or fayned, sharp or flat, ordinary or extraordinary; harsh or sweet; if cleare, hoarce or faynt; whether of man, womã or child, or beast; if framed and articular or no.

Secondly the sighes & grones whether true or fayned; natur-

al

al forced, or voluntary; long or short, often iterated, or seldom.

Thirdly the laughter, whether forced or voluntary; if to much to litle, or moderate; if vndecent, or modest; if in due time or out of season; with contempt of others or not &c.

Fourthly the noise, whether much or litle, pleasant or displeasant; grateful or not; casual, natural, or voluntary. &c.

Fiftly the sound; whether of musical instruments or others; if of water, or of any other thing which causeth murmure; if delightful or not; if much or litle.

Sixtly the number; whether euen or odd, if two, three, &c.

Seauēthly the motion; whether of men or beasts; slow or quick, gratful or vngratful, ordinary

dinary or extraordinary &c.

Eightly the rest, whether long or short, free from al motion, or mixt with it; if delightful or no &c.

## Of the Taste.

THe taste is exercised, first about meat, distinguishing whether they be good or ill; if delicate, bitter, harsh, or of a mixt taste, if fit for the taste and stomack or no; if conuenient to the nature or disconuenient; if agreable to the complexion or not &c.

Secondly about drink, if gratful to the taste, or vngratful; if sweet or bitter; if quick or sower; if light or grosse and fuming &c.

Thirdly about the number of the tastes; whether 2. 3. or more

if

if they be foūd in one thing &c.

Fourthly about the motion; whether the tastes pastefr om one part of the pallat to the other;or whether they remayne firmely &c.

Fiftly the diuersity whether in al the meats,and drinks,there be the same taste or no ; now one, now an other &c.

*Of Smelling.*

THe sense of *Smelling* doth exercise it self about the odours, distinguishing whether they be good, or bad; sweet or not; grosse, subtil, or of a mild temper;if one or many; if a farr of,or neere hand, natural or artificial; if they increase, or diminish &c.

*Of Touching.*

THe sense of *Touching* doth feele bodyes, attending in them

them first theyr qualityes, whether they be hot or cold; dry or moist; soft or hard, whether clammy & easy to stick, or fluēt, and slippery; rouh or smoth, liquid or solid, like or vnlike &c.

Secōdly the weight, whether heauy or light &c.

Thirdly the figure whether oual orpiramical, circular or quadrangle; if playn, bent or hollow, straight or croked &c.

Fourthly the quantity, whether great or litle, grosse or slender, larg or straight, lōg or short, equal or vnequal.

Fifthly the number, whether 2. 3. &c. if equal or vnequal.

Sixthly the motion, whether straight or crooked; slow or quick vpward or downward.

Seauenthly the rest and quiet; whether of al the body, or of

one

one part only; if continued, or interrupted. &c.

Eightly the distance; whether much or litle; if it increase, or diminish.

Ninthly the position, whether standing, or sitting, or inclyning &c. if natural, or artificial, commodious, or inconuenient.

*Obiects metapherical and spiritual.*

THese be the things which ordinaryly the senses doe obserue in theyr material obiects; but for that somtimes it hapens that in the mistery we haue prepared are not such like obiects, answerable to al the senses, especially to the smell, & taste; he who wil vse this exercise, may imagine metaphorically,

tally, by a certayn proportion, to see, heare smell, tast, & touch spiritual things in the same mãner, as corporal and sensible are seene, heard, smelt, tasted, and touched. The example may be, applying the senses to the speech, which Christ made to his Apostles, and the multitude, where he expounds the beatitudes. Let him imagine to see the words of Christ comming out of his Diuine mouth, like a beame of light, which goe with a direct motion, yet often dubled to the eares, and harts of the hearers; Let him imagine to heare that spiritual soũd, which arriuing at the harts of the audience, moue them, and finding any one hardened against it, doth mollify, and breake it in sunder; To smell the sweetnes

of

of the same voice, which maks the soules of the very hearers yeald a sweete sent to almighty God; To taste the sweetenes of those mellifluous words which aboundantly doth feed, & fully satisfy the hungry harts of these who heare them. Finally to touch that effectual heare, sprõg from the feruour of Christs diuine wordes, which not only heats, but sets on burning fire the frozen harts of the cold auditors.

### *Things to be obserued in this aforesaid Exercise.*

THis thẽ is the order, which ought to be obserued in the application of senses, if the person haue a desire that it be wel performed. It is not necessary to ob-

to obſerue rigorouſly the order ſet down of applying, firſt the ſight to al the viſible things, & then the other ſenſes one after an other, to theyr proper objects, eyther corporal or ſpirimal; for that ſomtimes, it wilbe better to beginne at ſome of the other ſenſes, as of hearing, or feeling; as ſometimes alſo it ſhalbe wel, if any obiect occurr common to many ſenſes to apply them al vnto it, one after an other, that ſo the diſcourſe of the vnderſtanding may be better founded, the truth remayne better imprinted, & confirmed, and the wil be more oncited, & more effectual towards the motions of the affects. But for the moſt part it wil proue better to obſerue the order abouesayd, ſpecially for thoſe who are

but

but young beginners. It is good
also to imagine, not only to see
heare, smell touch, & taste those
things, which are clearely, and
expresly set down in the miste
ry; but also as it was sayd in the
practice of meditation, to ima
gine other things, which might
occur in those persons, words
and workes, wherof there is
made mention in the history
yet stil obseruing the needefu
decorum in al things.

*The last Colloquiums.*

THis exercise of application
of the senses being ended
let him make one or more col
loquiums, according to the af
fect he then feeleth, after the
manner as is vsual at the end o
meditatiõ. And it shal help him
notably to make them wel, and
wit

with feeling, if he maintayn as
it were aliue some one of those
imaginations, in which he foūd
more consolation, when he ap-
plyed the senses. As for exam-
ple; hauing liuely imagined to
see that so humble, & submisse
positiō of our Lord IESVS whē
he prayed in the garden to his
eternal father, to heare that voi-
ce so free, and risigned into the
hands of his father, euen in the
apprehensiō of those extreame
paynes, whē he said: *Not my wil,
but thy wil be done*, to tast the swet-
nes, to smell the fragrant odour,
to touch the heat of that diuine
cloud, which fel in that sweat,
from his most pretious body, or
some such like thing; if he then
turne to the same louing IESVS,
with the liuely apprehension
of some of these things yealding
him

him most humble thankes for that which he suffered, offering him to vndergoe whatsoeuer for him, and asking force to performe it with constancy and perseuerance in euery occasion.

## WHAT IS TO BE DONE AFTER THE APPLICATION OF SENSES.

### CHAP. III.

FIrst al those things which are set down to be done after meditatiõ are also to be done here, as much as they agree to this exercise.

Secondly in particular, he shal examine, how his imaginations haue succeeded, whether they haue beene easi, or hard

wh

whether wrong or doubtful, or iust & cleare; if violent & hurtful to the head, or els sweete, or delightful; obseruing how he may behaue himself hereafter, to avoid the hurting of his health, least he be forced therby to leaue of so noble an exercise: And finding that it hath proued wel, let him make a purpose to continue it, to the greater glory of God, to whome be giuen al praises, and benediction, now and euer.

Amen.

## MATTER OF MEDITATION for euery day of the weeke.

### SVNDAY.

HAVING set down the precepts of meditating well, & applying of the senses, I wil now add matter for seauen meditations of this latter kind, answering to the seauen dayes of the weeke, that so after the example of these, the person may frō hand to hand frame the other that he wil make, without any great trouble. These shalbe vpon seauen viages which our Lord, and sauiour made for our sakes in the time of his paynful

passion,

passion, and they may serue eyther for our ordinary meditation, or els for an holy intertaynment of each day, supposing we make our meditation of some other matter: or els to serue for a short view, after on hath ended his diuine office, or the houres of our Lady, applying vnto euery houre one voiage: or els to haue matter to thinke on, for seauen seueral times in a day; or to intertayn himself fruitfully in visiting the seuen Churches, applying one voiage to each of the sayd Churches.

### *The first voyage. From the place of his last supper vnto the garden.*

1 HAuing ended supper, washed the Apostles

feet, instituted the most B. Sacrament, and distributed the same to al his Desciples, hauing discouered, that one there present should betray him, and finally hauing giuen praise, & thankes to his eternal father, our B. Saiour Christ Iesus departed with his Apostles frō the place of supper.

Secōdly, by the way he comforted the Apostles much afflicted at the warning of the treason; of theyr scandel, & the bitter passiō of theyr master; he caused eight of his Apostles to remaine in some one part of the garden of Githsemani; he discouered to the other three the heauines and feare, which so much afflicted him; and lastly he left also those three in a neerer part of the garden.

Third-

Thirdly he withdrew himself from those three the space of a stones cast: he fel prostrate vppon the ground; praied thrice to his eternal father; was comforted by an Angel; he swet bloud; he returned oft to his Desciples, being then a sleepe; he offered himself of his owne accord to the traytor Iudas, and to those wicked ministers, who were come to apprehend him.

*The forme of gathering the persons, wordes & workes, for the poynts of meditation.*

IN the first poynt, there are the persons of Iesus, of the twelue Apostles, of the master of the house, of his seruants, of the eternal father, of the holy Angels, of the Diuel.

There passe the wordes of Iesus, the saluting of the master of the house, sending away the seruäts, the blessing of the meat, the disputation between him, & S. Peter about the washing of his feet; the exhortation to imitate his humility; the making present of his most sacred body and bloud vnder the forme of bread, and wine; the distributing of it to his Aposteles; the recommending the same to be done in memory of his sacred passiō; the giuing notice couertly of the traytor; the giuing thanks, and praiese to his eternal father, the thanking the master of the house.

The Apostles speak these words. They help to blesse the meat; S. Peter protests that he wil neuer permit his Lord to

wash

wash his feete; they acknowledg themselues vnworthy of so much loue as Iesus shewes vnto thē; they affirme that they wil neuer forget to celebrat the memory of his holy passion; theyr whispering together cōcerning the traytor & in clearing themselues; they help also to giue praise, & thanks to God.

The master of the house offers himself,& his whole house to our Lord, he desires him to make vse of it; he commaunds his seruants to attend him diligently; he desires him not to depart, or at least that he wil vouchsafe to return at his pleasure.

The seruants demaund what they shal doe; they shew themselues agreued that they are not permitted to serue as they de-

ſire.

The eternal father inuites the Angels to behold that which paſſeth in the parler; he praiſeth the obedience of his ſonne; he laments at the hard hart and malice of Iudas.

The Angels ſpeake with admiratiõ, to ſee theyr Lord come to ſuch a poynt, as to be betrayed; they deſire the eternal father to hinder that foule treaſon, and offer themſelues ready to diuert it.

The diuel ſpeaks with extreame anger againſt Ieſus; he ſtirs vp Iudas to betray him in any caſe; he vrgeth inſtantly, and maketh fayre weather that he be not moued, neither with admonitions nor with humiliatiõs, nor yet with benefits. &c.

*These be the workes which are wrought.*

IESVS enters into the dining roome; he comes to the table; he eates the Paſchal Lamb; he ſtands on foote with his loynes girt; he eates the lettice ordained by the law, he puts of his vpper garment; he takes the towel, & the veſſel of water; he waſhes the feete of al the Apoſtles, he returnes to the table; he inſtituts the bleſſed Sacrament; giues it to the Aqoſteles; he is troubled at the treaſon; he giues the ſop to Iudas; he riſeth from the table, takes leaue of the goodman of the houſe; and departs from the parlour.

The Apoſtles make ready ſupper, they eat with Ieſus;

they receaue the B. Sacrament; they are troubled at the prediction of the treason, Iudas doth resolue vpon the drift of the treason begonne; S. Iohn reposes on the breast of our Sauiour.

The master of the house graunts the roome, and giues other necessaryes.

The seruants help the Apostles to make ready supper.

The eternal father interiourly moues the master of the house to shew himself so liberal; he behoulds them at supper and contemplats the actions of his beloued sonne.

Part of the Angels descend from heauē to serue theyr Lord invisibly, they moue Iudas hart to pennaunce.

The Diuels eggs on Iudas to prosecute his treason, he sets his hart

harton fire with new flames of hatred, and gredynes of money; he calls other Diuils to make resistaunce against the motions of the spirit of pennance.

These and other like words, and workes may be drawn out of this poynt, & the other two, according to the matter which they cõteyn, so to ponder them after words from one to an other, in such manner as hath beene set down in the practise of meditation, that so this holy exercise may proue fertil, and profitable without danger of aridity. And after this manner he may proceede aswel in the poynts of the meditations following, as also in those of other meditatiõs, when he wil make them according to the occurrence, prouiding himself after

this sort in time of preparation of the matter, which he meanes after to ruminate in the time when he wil meditate.

*The forme of drawing matter for application of senses.*

NOw when he wil make application of senses, eyther to those things which he hath meditated before, or els to those which he hath not meditated, he shal gather the matter out of the poynts, which he hath proposed, after that māner which I haue here set down, gathered out of the former meditation, which may serue for an example to the rest.

with his eyes therfore he shal behould Iesus, who with apleasant coūtenaunce, humble gesture, and reuerence, salutes the mas-

maſter of the houſe ; with ſubmiſſiue thanks he refuſeth the attendance of his ſeruãts ; with modeſt grauity he waſheth his hands; with much decency he comes to the table ; with great haſt he eats the Phaſchal lamb; with heauy eyes he behoulds the Apoſtles ; with a ioyful face he departs from the table ; he puts of his vpper garmẽts , girts on the towel ; he takes the veſſel of water with great humility ; he ſets himſelf at the feet of Iudas,and of the other Apoſtles; he waſhes them, dryes them, & kiſſes them ; with maieſty he commends to his Apoſtles the imitation of that action; in a reuerẽt mãner he takes the bread in his hands; he lifts vp his eyes to heauen ; he bleſſes it with a cheereful coũtenaunce; he reacheth

cheth it to the Apoſtles ; with exultation of ſpirit, and body he riſeth frõ the table; giues thanks to his eternal father ; he takes leaue of the goodman of the houſe, and departs.

Let him behold the Apoſtles, who alſo humbly ſalute the maſter of the houſe ; they modeſtly waſh theyr hands , and decently com to the table; they eat haſtely the paſchal ; they haue theyr countenaũce altred in the prediction of the treaſon; they muſſe that Ieſus girds on the towel, that he takes the water, that he waſhes theyr feete; they are ready to make reſiſtannce to the waſhing of them; S. Peter reſiſts; they are attẽtiue to the exhortation which our Lord did make vnto them; they lift vp theyr eyes to heauẽ with him

him they receiue with deuotiõ the B. Sacrament, with affections they giue thankes vnto our Lord; S. Iohn with confidence and deuotion reposes his head in our Sauiours bosome; Iudas distempered with rage against our Lord, as it were steales away secretly; the other Apostles wondring at his departure; they reuerẽtly take leaue of the master of the house and with feare, and heauines depart.

He shal behould the goodmã of the house, who vseth al curtesi possible in entertayning our Lord, and accompaning him at his departure.

He may consider the seruãts ready to doe what is to be done, sollicitous to doe that which they are permitted, sad in countenaũce that they are sẽt away.

He

He ſhal ſee the eternal father who with much attention, and ſatisfaction, behoulds from heauen, that which paſſeth in the parlor; he makes ſhew to the Angels of reioycing to ſee his ſonne at Iudas feete.

He may ſee the Angles goe preſently whether God appoynts them; they are aſtoniſhed at that they ſee; they behould one an other through admiration; they are ready to deſcend to doe that which they ſee theyr Lord doing; they ſhew themſelues moued at Iudas proceedings, ſome of them alſo attend at the table.

He ſhal behould the Diuel, how he driues on Iudas; how he ſhewes himſelf ioyful at the perturbation of the Apoſtles, & at Iudas obſtinacy; that he is afraid

fraid least Iudas should cese frō his treason.

His eares shal heare the sweet words of our Sauiour, the courteous manner with which he salutes the master of the house, and accepts his courtesy; the affectuous, and pious manner he vseth in blessing the meat; the compassionat prediction of his betraying; the affectual reprehension of S. Peter, his graue speech in recommending the example of his humility, the deout & liberal oblatiō he makes of his most pretious body and bloud, the louing and tender recommending the memory of his sacred passion; the affectuous thanksgiuing & courteous demeanour he vseth with the master of the house

He may also heare the submissiue

missiue manner of the Apostles speech both with the master of the house, & theyr master Iesus; the deuout benedictiõof the table, wherin also they ioyn with our Lord; how euery one asketh with a trembling voice, whether he himself be not the traytor; the audacious manner of Iudas speach; the low voice of S. Peter, & S. Iohn whilest they seeke to know the traitor; the forceable resistaunce of S. Peter towards our Sauiour; the affectuous thanksgiuing for the B. Sacrament receaued; the deuout praises giuen to God after supper; the humble, and gratefu leaue taking of the goodman of the house, and the thanks giuen

He shal heare the harty offer which sincerely the master of the house makes to Iesus, how

h

he repeats the ſame , and how effectually he apoynts his ſeruants to execut his wil.

He ſhal heare the ſeruants words, complayning that they are not admitted to ſerue , and how they animate one an other to help.

He ſhal heare the cal of the eternal father, ſo ful of maieſty, whileſt he invits the Angels to behould that ſpectacle.

The conference that paſſeth among the Angels at the humility of theyr Lord.

The malice of Iudas and the confuſed diſturbance, and inſtigation of the Diuels to hinder the effect of his conuerſion.

He ſhal *taſte* the ſauour of the lamb;the bitternes of the lettice the ſweetnes of the wine and bread &c. the diuine and louely food

food of the most sacred body, & bloud of Christ our Lord; the gust of our Sauiours soul, whilst he giues himself for our meat, repast and drink; his ioy whilst he washeth the feet of al, but in particular the feet of Iudas; the Apostles deuotion, whilst they communicate, and the greefe they haue at the treason.

He shal *smell* the sweet odurs, placed by the goodman in the dyning roome, the sauour of the meat; the il sent of the feete of the Apostles fouled with dyrt, but especially the filthy feet of Iudas, the foulnes of the water wherewith they were washed; the il sauour, foule smel of the whole person of Iudas; the good odour of the courtesi of the goodman of the house, as

also

lſo of the charity, and humili-
y of our Sauiour; of his moſt ſa-
red body and bloud, of the de-
otion of the Apoſtles; of S. pe-
ers remitting himſelf vnto the
vil of our Sauiour, the il ſmell
f Iudas ſinns, in particulare of
is coueteouſnes, & obſtinacy.
With the ſenſe of *touching* he
al help to prepare the ſupper
ſhal wait at the table; he ſhal
uch that couldnes of the A-
oſtles feet, who are ſad, and a-
oniſhed at the newes of the
eaſon; he ſhal kiſſe the feet of
is beloued Ieſus, and embrace
em, he ſhal waſh them with
ares, & dry them; he ſhal help
waſh, to dry, and kiſſe the feet
the Apoſtles, and of Iudas al-
he ſhal touch the roughnes of
das feet, the heat of thoſe co-
teous deſires in kindled in his
breaſt

breast by the Diuel; the heat o
deuotion, and charity produce
in the Apostles by the B. Sacra
ment; the burning heat of ou
Sauiours loue towards the A
postles, and towards Iudas; th
inflamed desire to abase him
self, and to giue a notable exam
ple of vertue; that feruēt desir
to please his eternal father, an
to yeald him contentment.

Other things also might b
drawn out of this first poyn
aswel belonging to the person
words, & workes, which ma
serue for meditatiō, as also pe
tayning to the seeing, hearin
smelling, tasting and touchin
seruing for the application
senses, but these may suffice th
each on may behold as in an e
ample the manner he is to o
serue in al the poynts he sh

pr

propose of each meditation & that he may vndrstād, how that preparing himself, according to the precepts set down, he shal hardly through his own fault suffer drynes, and barrennes in his meditation.

## MVNDAY.

*The second voyage. From the Gardē to the house of Anna.*

IESVS hauing ended the third time of praier, exceedingly animated and encouraged, puts himself & his Apostles in the way towards Iudas, who serued for the guid to the officers of his apprehensiō, demaūding them whome they sought for, & answering himself to be that Iesus, whom they would haue, his word had force to cast them

them al down backward, vpon the ground; letting Iudas approach, & receiuing his kisse, and hauing aduised him of his errour, he permitted himself to be apprehended, & bound like a theefe.

2 Bound and enchained, he was abandoned of al his disciples, he receiued many blowes, sporns, & buffets; he was with violence drawn by vneuen, & troublesom waies; he was in likelyhood oftē thrown on the ground, and trayled theron: he was in a manner cōtinually deridded of the officers, & others, who eyther by chaunce passed those waies, or else came of purpose out of theyr houses, hearing the noise made in the street, he was led to Annas house the fatherinlaw to Caiphas, where

by

by him he was expected, with others his equalls in malice and hatred to thy afflicted Lord.

3 Iesus being arriued at the house of Annas, wholy wearyed, and misused, was derided by him and others there present: they reioyced that he was fallē into theyr hands; the souldiars, and ministers vaunted of theyr valour in apprehending him, they vpbraided his power, miracles, and the like &c.

## TVESDAY.

### *The third voyage from Annas to Caiphas.*

1 THy Lord Iesus, being thus il, and scornfully handled, was bound anew, and that more straight, hastely, and after a cruel manner, was with

fury drawn down the ſtayres of Annas pallace, falling oft on the hard marble ſtone to his greatgreef, and the diſdaynful laughter of the preſent behoulders.

2 No ſooner was he recouered, but they beſtowed on thy Lord, buffets & ſpurns, vpbrayding him for falling down; he was partly drawne, and partly trayled alõg to Caiphas houſe, with continual cries, that the ſeducer of the people was now in theyr hands, with diuers other diſgraces offered him of diuerſe perſons.

3 Being arriued at Caiphas pallace, he was receiued with new deriſions, and diſgraces, preſented to the cheefe prieſt, accuſed, examined, calumniated reputed and condemned for a blaſ-

a blasphemer, and one worthy of death. He receaued a blow on the cheeke in presence of the high priest; he was kept bound the rest of that night in a noysom place; S. Peter denieth him; he had his face couered and spit on; his cheekes buffeted, the hayre pulled of from his beard, and sacred head.

## WENSDAY.

### *The fourth voyage, from Caiphas to Pilate.*

1 IESVS hauing ouerpassed this night so dolorous, and ignominious vnto him, a new Councel was called in Caiphas house against thy louing Lord. It was demaunded of him, whether he were the sonne of God, and answering, *You say that I am,*

he was againe reputed a blaſphemer & whorthy to be giuen ouer into the hands of Pilate Preſident of the Romanes.

2 He was of new enchained, and compaſſed about, with greater ſtore of miniſters, iniured with blowes, buffets, ſpurns &c. which ignomynies were now become vſual vnto him: he was followed of the elders, accuſed to Pilate that he ſubuerted the people, and forbad the paying oft ribute to Cæſar, and that he made himſelf King being none.

3 He was conducted before the iudgment ſeat of Pilate, examined whether he were King of the Iewes, being found innocent, and ſo declared vnto the Iewes, he was a new calumniated, that he made a commotion

tion in al the people from Galilee euen vnto Hierusalem.

THVRSDAY.

*The fift voyage frō Pilate to Herod.*

PIlate hearing mentiō made of Galilee, willing to ryd himself frō that cause, in which by iustice no cause of punishmēt could be found, he appointed that Iesus should be led to Herod King of Galilee, being then at Hierusalem. Then was thy louing Lord, with ioy of the officers, who tooke great delight to tosse & trouble him, againe bound fast, & with great cruelty drawn down the stayrs of the iudgment hall, and entertayned with scoffes and blowes of them, who were present in the court belowe.

2 It was now day, and the

rumore of Iesus his apprehen-
sion spread farr abroad, & ther-
fore he was accompaned of
many in this his voyage, not for
compassiō of thy afflicted Lord,
but most of them with theyr
opprobrious mocks increasing
his affliction. in this also was he
misused euē as in his other voia-
ges, and peraduenture worse, to
the excessiue greefe of his most
greeued mother, who peraduē-
ture might meete her beloued
sonne in this his so doleful iour-
ney.

3 He was curteously recea-
ued of Herod, with no smal dis-
gust of those who led him thi-
ther, he was there with great
instance demaunded of many
matters, & in particular to wor
some miracle; but he condem-
ning with his silence Herods
cur

curiosity, and being vehemently accused of the cheefe priests, and scribes, was despised of the King,& his Court and esteemed for a foole, was contemptuously cloathed in a white garment.

## FRIDAY.

### *The sixt voyage, frō Herod to Pilat.*

1 PIlate and Herod, being becom frends, who were before enemies, Iesus was sent back againe to the President in that white vesture, & was therfore with more liberty outragiously abused by the way, both of the officers,& others, &what through feblenes being not able to sustayn himself, as also through the fiercnes of his enemyes was often trayled on the ground, as we may piously and with reason suppose.

2 Be-

2 Being returned to Pilate, he was of new declared for innocent; he was proposed to the people together with Barrabas, of whom they made choise, & reiected Iesus: he was deliuered ouer to be cruelly whipped with cords, chains and rods; he was crowned with thornes, vested with purple, scornfully caused to sit, begert with a rope, with a cane or reede in his hād, and ignominiously saluted *King of the Iewes.*

3 He was yet agayn brought before Pilate, and once more by him examined, & being found wholy innocent, was led forth by Pilate himself into an open gallery (so il handled, & disfigured) to the sight of al the people, so to moue thē to compassion. who notwithstanding incited

cited by the princes, & ſcribes, with moſt cruel, and vniuſt clamores, was declared worthy to be condemned to the death of the Croſſe.

## SATERDAY.

*The ſeauenth voyage; From the pallace to Mount Caluary.*

1 PIlate ſeeing the obſtinacy of the Iewes, and fearing the loſſe of Cæſars fauour, waſhed his hands, thereby to ſhew himſelf innocent, yet being ſet in iudgment, paſſed his ſentence, that the demaund of the Iewes ſhould be executed on the perſon of Ieſus.

2 Our good Ieſus was drawn down the ſtayers, arrayed with his own garments to be the better known; he was charged with a heauy Croſſe; bound

a new

a new, and more outragiouſly dealt withal then euer before; he was led to Mount Caluary with great ioy and exultation of the wicked, and no leſſe ſorrow of the iuſt, & good perſons, eſpecially of his diſtreſſed mother, and of his afflicted deuoted freends; he fel oftẽtimes vnder that heauy burden, but was at laſt aſſiſted by Simon Cireneus in the cariage of his Croſſe,

3 Arriued at Mount Calüary he was entertayned with wine mixed with Mirh; he was ſtripped naked, and nayled to the Croſſe, with much ſtretching of his armes, & leggs, to fit them to the holes already made in the Croſſe, & ſo nayled, was rayſed vp in the midſt of two theeues; whileſt he liued on the Croſſe he praied to his eternal father

for

for himself,& his Crucifiers; he commended his B. Mother to S. Iohn, and him also to his mother ; he promised paradise to the good theefe, he shewed that he indured great thirst, that the prophecies were fulfilled ; he recommended his spirit to his father , and crying with a loud voice yeelded vp the ghost. After his death his blessed side was opened with a speare ; he was acknowledged for God by many,& declared for no lesse of the insensible creatures in the best manner they were able.

FINIS.

Praises be to God, to the B. Virgin and to al Saints.

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